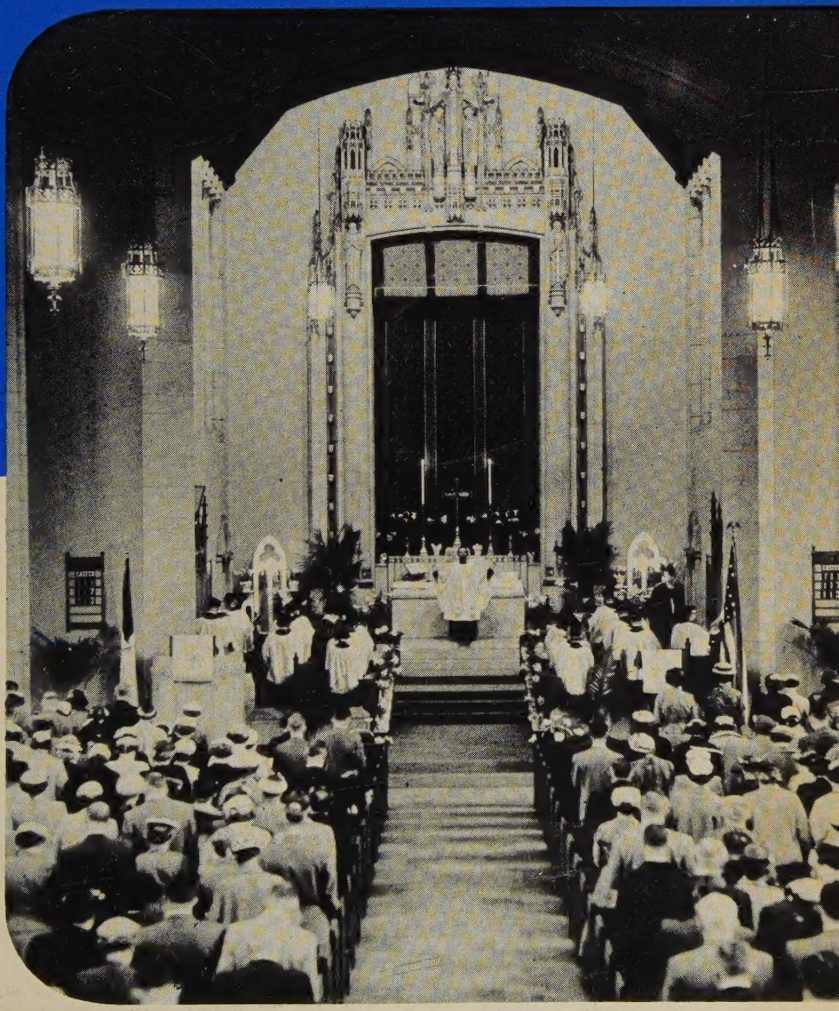
The LUTHERAN



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SUNDAY MORNING

Church worship is a necessity for Christians

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JULY 28, 1954

10 CENTS

And Be Our Guest

LITTLE RUTH was setting the table for her mother in their farm home in Iowa. On previous occasions she had provided the correct number of place settings. But this time there was an extra one.

"Ruth, do you know you have too many plates on the table?"

"No, Mother, I don't. The extra one is for the Lord Jesus."

"I DON'T UNDERSTAND, DEAR," her mother protested. "Why set a place for him?"

"Well, Mommy, every time we pray at the table we say 'Come Lord Jesus and be our guest.' If we ask him to come, we ought to have a place for him."

Out of the mouths of babes comes the truth. Believers should pray expecting God to answer their prayers.

—CLIFTON M. WEIHE

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COVER PICTURE. One of the largest and most beautiful Lutheran churches in America is Christ Church in a small city, Hazleton, in the northeastern Pennsylvania mountains. It was built at a cost of more than a half-million 25 years ago—when that amount was equal to more than a million in today's dollars. This spring an extensive refurbishing of the church property was completed. The Rev. Allen H. Roth is pastor.

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THEOLOGICAL SEMINARY

THE CHURCH IN THE NEWS

U.S. clears East European delegates

President Eisenhower and Secretary of State Dulles said it would be all right for men from Iron Curtain countries to enter the U.S. for the World Council of Churches assembly next month. Even Senator Pat McCarran, who sponsored the tough immigration law which shields the U.S. behind its own iron curtain, said East European delegates could come "as long as they mind their own business, leave when they are supposed to, and don't participate in sabotage or propaganda against this country."

But there were high hurdles to clear. According to the law, the U.S. consul in each European country has the final word on applications for entry visas which are filed at his office. The Department of State recommended to consuls that they co-operate in clearing the way for delegates from Red countries.

This month Attorney General Brownell approved 11 Czechoslovak and Hungarian delegates for the trip to Evanston. This approval should be sufficient to guarantee visas for them. Still pending were applications from 16 in East Germany, two in Poland, and one in Yugoslavia.

State Department explains

Lengthy explanation of why the United States is permitting Iron Curtain country churchmen to come to Evanston was given last week by the State Department.

". . . In each of these countries," the State Department said, "there have been some churchmen of all faiths who have found it possible to reconcile their faith with public support of communism. Such may be the case with some or all of the clergymen from Czechoslovakia and Hungary who have now applied for admission to the United States to attend these church gatherings . . .

DR. JOSEPH HROMADKA
Collaborates with Communists

"The spiritual foundation on which this nation rests is too strong to be adversely affected by any pro-Communist activities in which this small group of delegates from Communist-dominated areas might attempt to engage. The other participants in these gatherings, as well as the American people in general, will be in a position to judge by the conduct of these delegates whether they come here as churchmen or as propagandists of an aggressive and materialistic philosophy . . . hostile to religious faith."

Pro-Communist delegates might benefit, too, from their contacts in America, the State Department thought.

The Czechoslovak six

It was reported from Prague that there are three Lutherans among the six Czechoslovak delegates being sent to the World Council assembly. Bishop Jan Chabada and Superintendent Andrej Ziak of the Church of Slovakia, plus the dean

of the Bratislava theological school, Jan Michalko, are the Lutherans.

The Church of the Czech Brethren (Lutherans and Reformed merged to form this church in the Czechlands in 1918) is sending its synodical Senior, Dr. Viktor Harek, and the dean of the Comenius theological school, Dr. Joseph Hromadka. The Reformed Church in Slovakia is sending Bishop Imre Varga.

Last month Czechoslovak churches launched an effort to win friends in English-speaking countries by mailing the first issue of a monthly English-language newsletter. "New forms of political, social, and cultural life are coming to life before our eyes," wrote Dr. Hromadka. "We see our people in their intensive work of the building of a new order. We love our people and feel a sense of solidarity with them in their plans and desires, in their mistakes and weaknesses."

Berggrav scheduled for Toronto

To a heavily loaded schedule of lectures and sermons in America this summer, Bishop Eivind Berggrav had consented this month to add another sermon. He agreed to preach at the service opening the United Lutheran Church convention in Toronto, to be held in St. James' Cathedral (Anglican) Oct. 6.

BISHOP EIVIND BERGGRAV
Will preach to United Lutherans

Since Bishop Berggrav's defiance of Norway's Quisling government during the war years, he has become one of the world's best known Lutherans. He is a president of the World Council of Churches, and came to America to attend the Evanston assembly in August.

Christianity comes to college

A rising tide of interest in religion on American college and university campuses was evident in 1954. At Columbia University voluntary discussion groups on religion are now meeting regularly in the schools of engineering, journalism, law, and in Teachers College, The New York *Times* reported on July 18.

"Since the end of World War II, many colleges and universities report, there has been a growing awareness of religious and spiritual values among students," said The *Times*.

"Freedom is the real goal of education," said Harvard University's President Nathan M. Pusey this spring. But freedom, he said, "will not be won without an undergirding of religious experience. Indifference to religion in the world of education would now seem to be a luxury we can no longer afford."

How to make Christian colleges more Christian was the problem debated last month in Granville, Ohio, by representatives of 471 American Protestant schools. "A church college is not merely a college plus church, chapel, and religious courses," said Dr. Howard Lowry of Wooster College. "Its justification lies wholly in its efforts to be a Christian community. Life is not a fragmented

thing of sacred and secular shreds and patches. All of it is sacred."

"The tide has indeed turned toward appreciation of religion" in American colleges, Dr. Ernest C. Colwell told 200 professors at a North Carolina conference, "but it is a low tide. Some of the current tide toward religion is very superficial, informal, and insignificant."

Amish must go to school

Amishmen of Pennsylvania's Lancaster county lost a court decision this month on keeping their sons out of high school. The Amish, a Mennonite sect which tries to preserve 18th-century ways of life (no telephones, automobiles, razors) insist that after a boy completes the eighth grade in school he is ready to work on the farm. Judge Oliver S. Schaeffer of the Lancaster county court ruled on July 16 that Amish children cannot be excused from high school.

A hundred Amishmen have been arrested in Leacock township since last September for failing to send 14-year-olds to school. They have been ordere to pay fines, and those refusing have bee jailed. They claim their religious fre dom is violated by the state compulsor school law.

The county court decision will be ca ried to higher courts, said the Amishme

Compromise on baccalaureate program

Priests of three Roman Catholic pa ishes in North Tonawanda, New Yor insisted that members of their congrega tions could not attend the baccalaureat service held each spring for graduat of the local high school. "The laws c the Catholic Church forbid active re ligious participation by Catholics in an non-Catholic service," they said.

Last month the service, conducted i the high school by a minister of th Church of Christ, consisted of a call t worship, invocation, hymn, responsiv reading, Scripture lesson, prayer, an ad dress by a Methodist clergyman, and benediction. The address was "generall inspirational rather than religious," sai

WON'T COMPROMISE WITH 20TH CENTURY
Amish prefer prison

the clergyman who had delivered it.

A compromise with the protesting priests was worked out this month. The Rev. Hermann B. Miller, United Lutheran pastor, reported for the local ministerial association that "patriotic" baccalaureate programs will be substituted for religious services.

Reds in the churches

Two Episcopalian clergymen who had been high on the House Un-American Activities Committee list of Red-fronters testified this month that they have never been Communists. Dr. William B. Spofford, Sr., managing editor of an Episcopal weekly, *The Witness,* is a director of the National Council for American Soviet Friendship. The Rev. William Howard Melish was chairman of the council for three years.

Louis Budenz, a former editor of a Communist newspaper, The *Daily Worker,* accused Mr. Melish of being a Communist. Hearings were conducted by the Subversive Activities Control Board in New York City this month to determine whether the American Soviet Friendship Council should register as a Communist agency.

Both clergymen denied that the council is under Communist control. Mr. Melish claimed "ministerial privilege" when asked to name persons who admitted to him that they were members of the Communist Party. The control board accepted this claim.

Mr. Melish said he feels that communism and Christianity are striving for the same social reforms "each according to its own lights and philosophy," and thinks it is possible for a good Christian to be a Communist "under certain qualified circumstances."

Red-hunter suspended by Methodists

Thirteen Methodist clergymen, acting as a church court, voted this month to suspend L. Blake Craft from the Methodist ministry. Mr. Craft, of Clayton, Georgia, had published a four-page monthly tabloid entitled *One Methodist Voice.*

The accused clergyman confused and created doubts in the minds of Methodist laymen by his "inflammatory writings" and used his paper "to attack personally his brother ministers and discredit the leadership of his Conference," the clergymen agreed. Mr. Craft "slandered his ministerial brethren" and was guilty of "imprudent and unministerial conduct" and "un-Christian words and actions," it was said.

Worship outdoors

There is no nation-wide trend toward Sunday church services in drive-in movie theaters, but this experiment has been continuing slowly.

First Protestant drive-in services in the Washington area began last month on Marlboro Pike, main road to the Chesapeake Bay beaches. They are at 8 A.M. (aimed at vacationers) and sponsored by a Methodist church. A drive-in theater at Virginia Beach is used for Sunday morning services, the first in the Norfolk area.

A half-hour service at 9 A.M. Sundays on the church lawn (when weather permits) is scheduled this summer by a Congregational church in Hartford, Connecticut. Worshipers are invited to come in sports clothes. In Toronto a United Church minister, the Rev Gordon Hunter, has been holding Sunday evening services in a supermarket parking lot. Worshipers sit in their cars during the service. A Church of England congregation has been holding services at a race track.

Roman Catholics in suburban Omaha have been attending mass in the Peony

Park ballroom while their church is under construction. Entrance to the ballroom is through the same gate as to the swimming pool. Worshipers must buy tickets to the pool, and get a cash refund when they give the tickets to their parish priest.

Catholic crisis

Lack of recruits for the Roman Catholic priesthood and sisterhoods has produced "a crisis in the history of the church in the United States," said Cardinal Stritch of Chicago this month. "Many young people do not hear God call them to His service because material values are uppermost in their minds," he said.

Increasing enrollment in parochial schools is outrunning the supply of nuns as non-salaried teachers. In the Santa Fe archdiocese, said Msgr. William T. Bradley, it has been necessary to empl 90 salaried teachers.

The Chicago parochial schools will obliged to double their capacity with eight years, intensifying the teacher sho age, it was reported.

Presbyterians delay on segregation

Southern Presbyterians had spok boldly against race segregation when th held their general assembly in Ma When churchmen got home and beg talking about putting the resolutions effect, there was trouble.

The North Carolina Synod defer action this month on ending segregati in its colleges. Three congregations se the synod resolutions opposing no segregation.

In Jackson, Mississippi, elders of t First Presbyterian Church voted una mously to continue the congregation

AFRICAN SOCIOLOGIST WILL BE WORLD COUNCIL CONSULTANT

First foreign consultant to arrive for Evanston Assembly was Professor Kofi Busci

"traditional policy and practice of distinct separation of the races." They said the general assembly, "over the objection and protest of a large minority," had made "declarations so phrased as to convey the erroneous impression that those voting therefore spoke the sentiment of the 756,000 Presbyterians of the South." They said "these pronouncements so violate the traditions of the Southern Presbyterian Church and so seriously threaten the peace and purity of the Church that they must not go unanswered."

The Alabama Synod of the Presbyterian Church rejected a resolution asserting that it is "essential" that racial discrimination be removed within the synod.

Greek girl had beauty contest trouble

American newspapers told all about the difficulties Rika Dailina, a Greek beauty, had with the McCarran Immigration Act when she tried to come to the United States to compete in the "Miss Universe" contest. She had drawn the illustrations for something written by a Communist, and the law bars admission into the U.S. of persons who assist in producing Communist literature.

But Miss Dailina also had difficulties with the church in her homeland.

Any girl of the Greek Orthodox Church who enters a beauty contest risks the peril of excommunication, the church synod announced this spring. "The organizers of these contests induce our young Greek women to publicly exhibit their naked flesh," said the synod in a letter to all priests.

When a beauty contest was held in Athens to select a Greek girl to enter the "Miss Universe" competition in Long Branch, California, 100 members of the St. Athanasias Orthodox Christian Union picketed the night club where the contest was underway. Police arrested 50 of them for causing a disturbance.

A Roman Catholic newspaper, The St. Cloud (Minnesota) *Register,* was so emphatic last month in its criticism of beauty contests that 13 girls withdrew from the "Miss Universe" competition sponsored by a chain of Minnesota theaters. Such contests are "a national degradation of woman's dignity," said The *Register.*

And so forth

Irving Pichel, who directed the filming of *Martin Luther,* died July 13 at 63 years of age. He had a 40-year career as actor and director, climaxed by his skillful work in Germany in 1952 in making a movie of the Luther biography.

From funds established by prominent capitalists, churches have received large gifts to finance research projects. This month a gift was received from the estate of a prominent labor leader, the late Philip Murray. The National Council of Churches will be given $200,000 by the Murray Memorial Foundation, it was announced, to be used "on behalf of the practical application of religious principles to the everyday world of economic life."

One of the six German pastors who went to Moscow in early summer reports that he talked with the Communist-appointed Lutheran archbishops of Latvia and Estonia. This was the first direct contact churchmen of the Western world have had with the postwar leaders of these churches. Dr. Hildegard Schraeder met Augusts Turss, archbishop of Latvia since 1948, and Jan Kiivit, archbishop of Estonia. Each church now has about 700,000 members—down 30 per cent since 1944. Each has about 100 pastors, less than half of the number in 1944. Nearly all the war-damaged church buildings have been reconstructed, it was said.

World News Notes

German youth become cynical

When a Red rally for East German youth was held in Berlin last month, not many crossed the border into West Berlin. Those who came were cautious and suspicious.

This was a startling difference from 1951, when a similar youth rally took place in Berlin. At that time, hundreds of youngsters sought refuge in the West. Thousands strolled wide-eyed through the streets of the western sector, gathered around store windows to stare at such luxury items as they had never seen before, and joyfully accepted the hospitality of West Berliners.

This year West Berlin was ready to welcome the East Zone youngsters again, but the guests didn't come. It was not only because the sector border was carefully guarded. The main reason was that East Germany's youth of 1954 is no longer that of 1951. Conditions in the Soviet Zone have improved, and the Communists have had three more years to indoctrinate boys and girls who have

THOSE WHO CAME across the line were "strangely changed, wary, diffident, fearful, reserved," said a report to the West German government. They overcame their mistrust gradually, and became interested in conditions in the West, but were critical of much which they heard and saw.

Most of them were not fanatic followers of communism, but "they were also far from accepting the policies of the West without reservations." They came from a different world. They have little hope left that the time will come when the Iron Curtain will be lifted.

So they have come to accept the in- no recollection of pre-Communist times. evitable as something they'll have to liv with for many years. And they hav tried to find some merit in it. Said th West German secretary of state, Fran Thediek, "Resounding speeches mean li tle if you have learned in twenty bitte years to mistrust any propaganda."

Scandinavian trade agreement

History was made in Copenhage when the representatives of Sweden, Den mark, Norway and Finland signed a agreement welding the four Nordic coun tries into one single labor area for th benefit of Scandinavians. Under th treaty, nationals of the four countrie will be able to live and work freely i any part of the Scandinavian area. Th agreement, nine years in the making, in cludes a common system of health insur ance and social security.

Class barriers won't come down

Communism in education doesn break down age-old class barriers, th Yugoslavs are forced to admit. The Tit government pays yearly 680 millio dinars in allowances to Yugoslav schoo children. The Yugoslav Student Associa tion now concludes that "the . . . syste exercises a negative influence on the so cial structure of student bodies . . . Chil dren of industrial workers and peasant are insufficiently represented at the uni versities. Five per cent of all student are of workers and peasant origin—tha is, only 1.5 per cent more than befor the war . . . The bulk of financial aid allotted to the students is absorbed by children of white collar workers . . ."

The Association proposes now to scra the allowance system of Marxist inspira tion in favor of scholarships awarded on the basis of individual achievement.

—ROBERT E. HULDSCHINER

RETURN OF ALIEN PROPERTY

GERMANS AND JAPANESE whose assets in the U.S. were seized by the American government at the beginning of World War II may finally get them back. A bill introduced by Senator Everett Dirksen authorizes the return of confiscated property totaling half a billion dollars to individuals and firms in West Germany and Japan.

The Senate Judiciary Committee is giving consideration to the bill, which was approved by a subcommittee after public hearings. It may be passed by the Senate before adjournment, but there is little chance that the House will squeeze it into a crowded schedule. In the new Congress, the process will have to start from scratch.

Is it fair?

WHEN THE WAR BEGAN, assets belonging to German and Japanese nationals were frozen to keep them from being used against the U.S. This included huge industrial plants such as those of the multimillion dollar General Aniline Company in Rensselaer, New York. It also included thousands of small properties and bank accounts belonging to Germans and Japanese with relatives in the U.S. One example was a German deaconess whose brother, a naturalized American, left her a modest bequest in his will (see THE LUTHERAN, Jan. 4, 1953).

The vested assets, large and small, were placed under the Alien Property Custodian. The law permitted the return of some property to individuals who could prove loss of civil rights through racial or religious persecution. This was of benefit mainly to those of the Jewish race. But Congress directed that the rest of the money should be kept by the U.S. to settle claims arising from war damages.

As years passed, some Congressmen began to have uneasy consciences. They asked: Is it fair to deprive individuals of their possessions because they belong to a nation with which the U.S. has been at war? Should citizens be held responsible for the misdeeds of their government, to the extent of forfeiting their property? Is it right for a great nation to disregard the principle of private ownership?

They're allies now

THE IMPACT OF these questions was strengthened by the fact that our former enemies have virtually become our allies in the cold war. Relations with West Germany and Japan would be improved by return of vested property. Another behind-the-scenes factor has been increasing pressure by German industrialists and their friends in the U.S. for restoration of large American holdings.

This complicated the problem for some Congressmen. They would be willing to give back the vested assets of the "small people" who account for 92 per cent of the claims but less than 25 per cent of the money value. But they hesitate to restore large industrial concerns to German or Japanese ownership.

Support for the bill came from John Foster Dulles, who urged the return of diplomatic property which had been confiscated, and the releasing of over half a million vested patents and trademarks. The new Congress should start early in the session to study the problem, so that, with proper safeguards, the United States may end the dubious practice of keeping in peacetime private property which it took in time of war.

—ROBERT E. VAN DEUSEN

Lutherans are Late in El Salvador

By STEWART W. HERMAN

Circuit-riding pastor for Central America will be assigned to ministry among small Lutheran groups which have been without their church

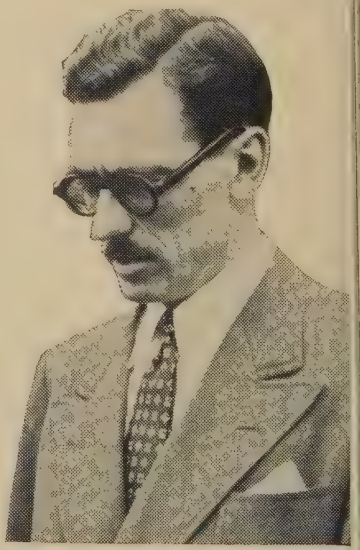
SUPPOSE YOU LIVED in a country called *The Saviour,* the capital of which is called *Saint Saviour?* This is the literal translation from Spanish into English of El Salvador and its chief city San Salvador. Most of the towns here—as elsewhere in Latin America—are named after Christian saints. One village on the Salvadoran map bears the title "Sweet Name of Mary."

Geographical piety, of course, need not be taken as an indication of religious convictions. Superficial observances are never a good proof of strong faith. This may even apply to people—both Protestant and Catholic—who make a habit of going to church every Sunday, but are not necessarily true citizens of the City of God.

El Salvador, the smallest but most densely populated Central American republic, happens to be a Roman Catholic country. Its 2 million inhabitants are nominally Christian. But superstition and even witchcraft prevail among the people who are, it is said, 45 per cent illiterate. Recent governments have successfully pushed the development of a public school system which is beginning to produce results. The Roman Church is redoubling its educational efforts too, in an effort to keep abreast of the state, but no state support is given to Catholic schools.

AT A RECENT Catholic congress an impassioned orator criticized the state for not harnessing its program to the church, pointing out the "absurdity" of a lay government in a Catholic country. Thus the struggle for clerical dominion has not ceased, but many of the present leaders of the nation appear to be firmly determined to resist ecclesiastical control of political life.

The story is told that a delegation of nuns came to former President Martinez, known as a benevolent dictator and man of few words, with a request to ban Prot



DR. STEWART HERMAN, as director of the new program of Lutheran co-operation in Latin America, was on his way to Rio de Janeiro as he visited this month in Mexico, El Salvador, Costa Rico. In Rio church leaders of three continents met to plan strategy for extension of Lutheran work throughout Latin America. This strategy illustrates the global planning in which the Lutheran World Federation is now engaging

estant mission work from the country. He bundled the sisters into a car and took them to a jail where he assembled all prisoners and asked how many of them were Protestant. No hand was raised. "How many are Catholic?" All hands shot up. No further answer was considered necessary.

As a matter of fact there are today only about 7,000 Protestants in El Salvador, and it is hardly to be expected that there would be many criminals among them. Yet Protestant educational work in Latin America has had a great influence in the general attack on the black ignorance in which these nominal Christians have lived for many generations.

I visited two Baptist schools, one in San Salvador and one in Santa Ana. Each has hundreds of pupils. Each reaches into homes of discerning parents who are determined to give their children a first-rate training. Already the children of former pupils are enrolled, so a second generation of young leaders is being prepared. The schools became practically self-supporting, once the spacious buildings were erected with funds from the U.S. Dedicated American teachers are in charge of the work, and a splendid corps of Salvadoran teachers conduct the classes.

American Baptists came to El Salvador in 1909, with the encouragement of the American Bible Society which had paved the way by distributing the scriptures. Growth has been slow. Today there are about 1,500 adult members in 20 congregations, many of which are led by lay preachers. I spent a pleasant day with Rev. Thomas Dixon who is in charge of the whole mission and also conducts semi-monthly services for the Americans who in recent years have arrived in rather large numbers.

In addition to the Baptists there are the Central American Mission, the Assemblies of God, and other Pentecostalist groups. The hallmark of Protestantism down here is a rather rigid standard of conduct which proscribes such worldly "pleasures" as smoking, dancing, cards, movies. Infractions are severely dealt with, leading to expulsion from membership. It is said that such offenses receive more attention than other indications of un-Christian behavior such as chronic ill-temper, gossiping, and habitual unkindness in family relationships.

The only Lutheran group that has even remotely touched the tiny country is the Missouri Synod which recently stepped over the border from Guatemala into a small town near the frontier. Yet there are approximately 200 other Lutherans in the country, mostly of German origin. Perhaps twice in recent years they have been visited by a German pastor. The nearest is in Mexico City, five flying hours from here. The handful of Scandinavians have had not even that much contact with their church.

One evening, during a meeting with about 25 men and women who came together in the home of the German ambassador, a mother told me that her 12-year-old boy had not been baptized because there was never a pastor within reach. Baptist and other missionaries do not practice infant baptism, of course. Another woman told me that she had asked a priest to baptize her baby, as she had lost two previous babies and could not stand the thought of this precious life not receiving the sacrament. In fact, much of discussion that night in the midst of a tropical downpour revolved around arrangements for adequate religious instruction of at least a score of youngsters.

For the first time in their lives these Lutherans in El Salvador envisioned the opportunity of having occasional Lutheran services. This dream would not be possible of realization even now without the existence of the Latin America Commit ee of the Lutheran World Federation. Difficult hurdles must still be cleared. For the time being, the only feasible plan is to appoint a pastor for all the Central American republics, with headquarters in Mexico. At first he will visit each country only two or three times a year, stopping long enough in each place to go into the homes, hold a service somewhere in a borrowed hall, plan an informal fellowship evening, and counsel with local volunteers regarding an ongoing Sunday school program and catechetical work. Good men and women must be found and guided to continue these activities during the pastor's absence.

In presenting a description of what might be done, I quoted Bishop Otto Dibelius who declared that the day of the "pastor's church" is over, and the day of the layman's church has dawned. Several of those present in El Salvador came up to say that this was what they were especially thrilled to hear. Now they felt sure that they could start to build up a Christian community in their Lutheran tradition.

NOT ALL OF THE 200 will be equally enthusiastic. Some of those who welcome the idea of having regular pastoral visits are frankly horrified at the thought of attending services frequently. They won't have to worry about that just yet. Othe whom I talked with in their busine offices plainly displayed their indiffe ence. Religion no longer means anythi to them.

This seemed to be especially true husbands whose wives are Salvador and consequently Catholic. As usual, is required in such cases that all childr be raised as Catholics. One man told m that he had promised his wife that I would never again attend a Protesta service! This was largely to satisfy h wife's mother and obtain her consent the marriage. At that time the prospec of being able to go to a Lutheran servi must have seemed very remote.

TODAY THE Lutheran World Federatio is deeply interested in locating our "lost brethren and encouraging them to thin in terms of organizing small congrega tions. Sometime next fall a Swedis Lutheran pastor will begin making th rounds of these Central American state and the congregations will begin to tak shape. As they develop, it will becom apparent whether a full-time pasto should be permanently stationed in thi area.

For many people, it might be sai this work begins too late. For others comes none too soon. But we are no thinking only of the small groups wh are there now. These tiny groups hav three ways of growing: by birth, by im migration and—not least of all—by th power of their combined witness to at tract others into a great world Christia fellowship.

✠

THE ROMAN CHURCH does not play a leading role at all during the lifetime of the apostles. At the earliest it begins to play such a role in Christendom at the turn from the first to the second century. Even then this role has no theological foundation.

—OSCAR CULLMAN in *Peter: Disciple, Apostle, Martyr* (Westminster)

Church Sponsors Health Clinic

By GRACE HARTMAN GEIGER

Children who live near Philadelphia's Bethel Church benefit from a ministry that serves both physical and spiritual needs

A WARM SPRING DAY always seems to bring out all the baby coaches. But *every* Wednesday afternoon, between 2 and 4 o'clock, a line-up of coaches and strollers is found in front of Bethel Lutheran Church at 5th Street and Sedgley Avenue, Philadelphia. This is when mothers bring their children to the Children's Free Health Clinic, which, since its establishment in 1947, has become an important part of the community.

Dr. Arthur Snyder, a neighborhood physician, planted the seed for the clinic when he first approached Dr. Ivan H. Hagedorn, Bethel's pastor, with the suggestion of establishing one. The idea met with hearty approval of both pastor and church council and the clinic was opened.

Soon word spread through the community and mothers started bringing their children to the clinic for check-ups and advice on various problems. In seven years, about 1,400 children have been treated.

Dr. Snyder and the staff, which includes six or seven other physicians, donate their services. One of the regular staff doctors comes from Ephrata, Pa., and another travels from Allentown each week. Recently a woman doctor, who works with public school children in Bridesburg, joined the staff. She is enthusiastic about her part of the job in keeping the children in the Bethel community healthy and strong.

In addition, several specialists are on call, and when help is needed for orthopedic care or a heart problem, for example, these specialists donate their services. Mrs. Hagedorn has a faithful staff

WAITING ROOM
Young mothers come by the score

of volunteers working with her on the clerical end of the clinic's work.

A VISIT TO THE CLINIC on a typical afternoon reveals many interesting things. As the young mothers come in to register, you often hear foreign-sounding names which suggest Polish, Italian, German, or perhaps Irish origins. The clinic is open to all, regardless of race, color, or creed. You might see several young Negro mothers there, and their children playing with some toys.

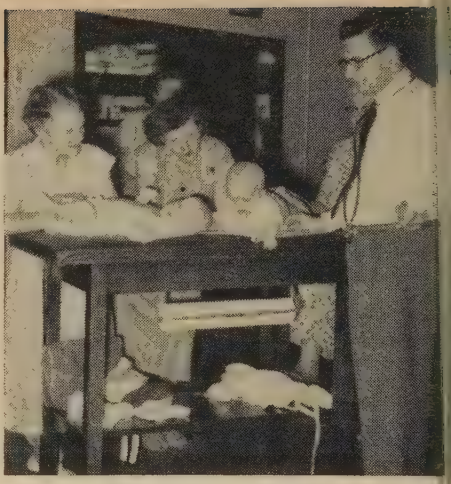
A handy low drawer in a cabinet in the clinic's waiting room holds stores of things to occupy the little tots while they are waiting their turn. Many children who are familiar with this drawer help themselves to the toys as soon as they come in. Most of the toys have been donated by those who previously came to the clinic.

Children play quietly and happily together, with no fear of their visit to the friendly, smiling doctors.

WHY DO SO MANY MOTHERS in the Bethel community take advantage of this free clinic? In these days of high living costs, when they want the best in medical care for their children, mothers know that the doctors at Bethel's Clinic will give their babies and older children a thorough check-up, and will tell them just when to come back for further help, if it is needed. If something very serious turns up, the doctor will refer the patient to a hospital for further care.

The usual treatments are for colds, earache, vaccinations in preparation for school registration, booster shots, advice on formula preparation, and the like.

Several well-known pharmaceutical companies keep the clinic supplied free of charge with all kinds of vitamins, ointments for diaper rash, formula powders or liquids, cough medicines and antibiotics, all of which are dispensed free of charge. The companies send representatives from time to time to check on supplies, and when certain items begin to run low, the shelves are replenished. If additional medicine is needed by a child, a prescription is given to the mother. A neighborhood druggist has been kind enough to give special rates to clinic patients.



EXAMINING ROOM
Doctors donate their services

ONE OF THE unique features of this unusual clinic is the clothing exchange. If you've ever tried a dress on Mary or a coat on Johnnie and found it much too short, you know that the problem of children rapidly growing out of their clothes is a universal one. Many of these mothers cannot afford new clothing, so they bring what has been outgrown to the clinic. The clothes might be a bit worn, but they're clean and wearable.

A large assortment of clothes is laid out where mothers can look for what they need. They can usually replace a piece of clothing they've brought with something to fit their growing youngsters. In the fall, when the Needlework

Guild has its drive, a supply of clothing is given to the clinic. This is dispensed to families whose need seems greatest.

As the name implies, the services of the health clinic are free. While many families cannot afford to make any donation, others contribute what they can in grateful appreciation for the good care and advice they receive. Donations average fifty cents to a dollar. Sometimes a tiny child will proudly hand Mrs. Hagedorn a quarter; less often someone will contribute as much as two dollars.

Since all members of the staff give their services without compensation, expenses are not too high. However, donated money is set aside in a fund for the buying of needed vaccines, stationery, application forms, prescription blanks, and necessary equipment such as examination tables and scales.

On an average Wednesday, attendance runs about 30 to 35. In age, the children range from tiny infants of ten days or less to 12 years, which is the age limit.

One Wednesday afternoon shortly after 2 o'clock, as the first few mothers and children were arriving, two Catholic sisters hesitated in the doorway of the clinic. Mrs. Hagedorn asked if she could help them. One sister explained: while she was washing luncheon dishes, a Pyrex dish had broken and she had badly cut her hand. Many doctors do not have office hours on Wednesday afternoons, and they had tried for some time to get a doctor to take care of the deep cut. Finally, having heard of the clinic, they decided to come there and ask for medical aid. Mrs. Hagedorn assured the sister that one of the doctors would take care of her as soon as possible.

The doctors and workers in the clinic were very happy that the sisters from the convent just across the street had felt

Registration Desk
Clinic serves 1,400 yearly

free to come to their Lutheran neighbors for assistance.

Probably the largest family coming to the clinic is represented by one mother with fourteen children, who comes fairly regularly with one or two of her youngsters for check-ups, treatments for various minor ailments, formulae, vitamins, and clothing from the exchange table. About seven of her large family have been cared for by the clinic, and the doctors do everything they can to keep healthy little members of this large brood.

As Pastor Hagedorn visits the various homes in the community, he has more than once remarked that the clinic children always seem to be healthier children. In the care and advice given, as well as the vitamins and drugs freely distributed to the clinic patients, Bethel Church is doing much to take care of community physical welfare as well as ministering to its spiritual needs.

I GO TO CHURCH ON MY VACATION

By HUGH S. TIGNER

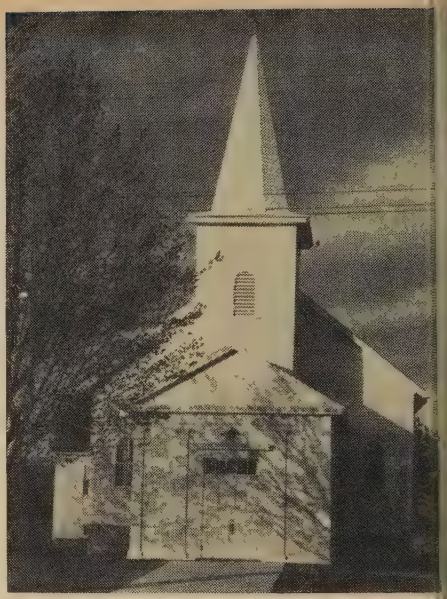
A minister explains why guidance and grace of God are too valuable to miss even on summer Sundays

ONE OF THE PLEASURES of my "church vacation" is to attend the service of worship in other churches. It is not professional curiosity that sends me. I go to worship. I go to make an offering and receive a gift.

And I don't select a church for its size or fame. As a rule I choose the church of the locality, not despising it if it be poor and small—as it usually is in the sort of places where I prefer to vacation. Indeed, I'm pleased to give whatever small encouragement my attendance might contribute to the church.

THE ATTENDANCE of the visitor does give some encouragement. But I do not go primarily because the church needs me. It does, of course. We are social beings who have need of each other. A Christian needs other Christians, as one coal needs another coal to make a fire.

But the church has much more to offer me than I have to offer it, and I need what it has to give me far more critically than it needs what I have. God calls me, as he calls all persons; but does he need me? Perhaps he does, in the sense that the artist needs his picture and the musician his song, or in the sense that love needs an object to cherish. The creation must have been born of some need of the Creator. But God's need of me is as nothing compared with my need



NOBODY NEEDS A VACATION FROM CHURCH

of him. He can get along without me I cannot get along without him. Goin to church on a Sunday morning to me with other people who have come to wo ship him expresses my recognition this need.

I HAVE SELDOM gone to church becaus of any imperative desire to hear th preacher. The preacher fulfills an im portant function. He speaks words tha point godward. He serves as prompte and organizer of the worship, as a neces sary instrument of edification.

But, frankly speaking, preachers com a dime a dozen in the world of publi attractions, and I do not go to church t hear a preacher any oftener than I ar moved to get up in the morning by hunger for breakfast. I nearly alway eat breakfast because I have gotten up and not the other way around. Ther are times in one's life when one become consciously hungry for edification, an

there are times when hunger for breakfast may drive one to get up in the morning; but in the normal course of American experience these times do not come very often, because we tend to lead well-fed and complacent lives.

Certainly I do not go to church to hear the music, as I have heard some people claim, because better music is always available on the phonograph and sometimes on the radio. In short, no church could put on anything in the way of a public attraction that would be strong enough to overcome my inertia.

Nor do I go because I happen to be in a particularly religious mood. To be sure, I am "glad" to go, as the psalmist says—which should not be taken in this case to mean that I am elated about it, but that I am entirely willing to go and recognize that I am partaking of a great privilege as well as performing a duty and meeting a necessity. From the standpoint of mood and sense of pleasure, I might very well prefer to go fishing. But I do not consult mood or sense of pleasure in the matter. I go because I have planned to go. I have decided in advance to be at the morning service of worship every Sunday of the year, barring the intrusion of some extraordinary circumstance. It is a matter of principle. I go out of conviction.

IT WOULD BE MUCH more effective for a layman to say these things than a clergyman. A clergyman's remarks on the church are subject to some of the discount applied to a barber's advice on the importance of haircuts. Perhaps I can allay some of the suspicion of vested interest by pointing out that I reached these conclusions, or became aware of having reached them, during a period when I was leading the life of a layman, and did not know but what that status would be permanent for me. Anyhow, I have the boldness to state some of the experiences and reasons that led up to this conviction.

For one thing, experience has taught me the value of steadiness or dependability. This is a dull-appearing virtue. It is sometimes treated with contempt, as when someone gets characterized as merely "a regular." Yet it shares the root-stock with cardinal qualities—faithfulness, loyalty and integrity.

If dependability isn't what makes the wheels go round, it at least supplies part of the foundation on which all wheels must be grounded. All structures and all accomplishments require the person who can be counted upon, the fellow who is *there*, when and where he is supposed to be.

If one "believes in religion," as we say, there must be some stable core of religious loyalty which is not tossed about by every wind of mood and convenience. Otherwise he is without worth in what he calls his religion. My discovery of this simple but fundamental fact had a lot to do, I am sure, with my explicit decision to be a dependable member of the worshiping congregation.

THIS DECISION or conviction was buttressed by my recognition that I need the discipline of worship. We human beings are a combination of angel and beast, capable of nobility and of depravity, who can be heroic and are ever susceptible to corruption.

If we cannot see the perilously unstable mixture of human nature in ourselves and friends, we can hardly fail to see it when we read history or the daily newspaper. Those things that shock and horrify us are done by persons who have the same human nature as ourselves. Our beings have the character of

a moral-spiritual arena. For a reason that lies hidden within the mystery of God, we were created free, free to obey God and equally free to obey Satan. And since our life is a dynamic thing that never stays still, we are always tending in one direction or the other.

This situation—which our secular climate likes to deny or ignore—explains how the discipline of worship stands in our life as a critical necessity. It turns us godward. It reminds us of God's lordship, of our obligations and relations to him, of our possibilities as his children. It prompts us to make motions of mind, heart and will toward God, motions of penitence and aspiration, motions of thanksgiving and trust, new avowals of obedience.

Worship calls for exercise of our faculties in the love of God and our brethren, and helps open us to the receipt of divine grace. It is a civilizing, reminding, renewing, cleansing and teaching experience. I know that I need it even when I do not feel I need it, and that I will deteriorate without it. Therefore I do not intend to skip it.

MY DEBT to the Christian church—or rather to what God has done for me and mankind through the church—also demands my worship. It is often hard to see the church as a divine instrument, because it has such obviously human features. It is made up of people, the finest of whom have their flaws.

It is subject to corruption. History amply attests that this tragedy has happened more than once.

ONLY WHEN ONE HAS made a vivid personal and responsible contact with what the church is intended to represent or sees beyond what is seen by the physical eye, can he perceive its divine character. Yet there is also an historic record of what has been done through the church in the way of human civilization or culture. It is a tarnished record and sometimes a feeble record in comparison with the figure of its Lord Jesus Christ; nevertheless the brightest achievements of human history are in it, and there is no non-Christian record that comes anywhere near matching it.

Although there is evil and idolatry, barbarism, depravity, superstition and man's inhumanity to man everywhere in the world, the difference is plainly visible between those nations and cultures which have been heavily infused with Christian influence, and those which have had little or none or have repudiated what they formerly had. There is more achievement in the former, and human beings are accorded a higher value.

For example, I was born into a home where my parents, being disciplined Christians, never quarreled, either with one another or their neighbors. It was not until years later that I became conscious of the great good fortune which lies in having had a stable home. And I recognize an everlasting obligation to the Christian church, which serves as the main channel of Christ's influence in this world.

I TAKE NO VACATION from the service of worship because I need renewal and strengthening of my contact with the gospel. The Christian church is gath-

ered around a gospel, an announcement of good news. Heaven knows, I need to hear good news because I have to hear so much bad news. There is enough in this world and life and time to get a fellow down, if he has no moral-spiritual antidote or tonic for faith, hope, love.

The good news that originally sparked the Christian movement, and continues to be the church's reason for existence, was a particular event. It was the announcement that the man Jesus of Nazareth, on whom a small band of people had pinned their confidence as the Messiah, had not been liquidated by his enemies, but had risen from the grave.

This event not only established the identity of Jesus as the Christ—it also represented a victory of good over evil and of life over death, and it showed forth the nature and power of God in a new way. It disclosed what God can and is disposed to do for his children, and it disclosed the possibility which is open to men—namely, participation in a divine life, beginning now and continuing eternally. Evil has not yet been driven from the cosmos, but it has become a broken enemy for those who choose to be on God's side.

This gospel keeps me going when I would otherwise quit; helps me get up when I am down; revives my patience and courage, and leads me on to expect new and better things—not according to my own schedule, but according to God's.

THE FUTURE of our nation lies in the hands of our adolescent population and of our young married couples. Psychiatrists have long been familiar with the importance which a healthy sexual adjustment plays in the marriage relationship itself and in the emotional development of children. Scientific knowledge is available and in most communities there are agencies where suitable advice and help can be secured. In the last analysis it becomes the responsibility of every informed layman to support the efforts of those experts who are struggling to make this knowledge more available to those who need it at the times when it is needed, and in a form in which it can be easily understood and utilized.

—JOHN A. P. MILLET in *Sex and Religion Today* (Association)

DO YOU EVER wonder why living in an adult world does not completely discourage children? You might think that forever reaching for doorknobs that they cannot grasp, tiptoeing at tables too tall for them, and tugging at objects too heavy for them would frustrate them entirely; but it does exactly the opposite. It fills them with a passion to grow up. In the moral universe something very like that ought to happen to every child of God.

—DWIGHT E. STEVENSON in *Faith Takes A Name* (Harper)

THE FLOW of missionaries should not be one way, from the "older" to the "younger" churches . . . Moreover, some "younger churches" are sending missionaries to lands outside the historic Christendom.—KENNETH SCOTT LATOURETTE in *The Christian World Mission in Our Day* (Harper)

Visit and Observe—But Don't Copy!

By EDWARD S. FREY

Architecture department leader offers advice to church builders who tend to transplant mistakes

RECENTLY MANY REQUESTS have come to the ULCA Department of Architecture for lists of superior church and church school buildings. Even some Methodists wrote asking for names and addresses of congregations that have recently erected "ideal" parish house facilities for education and fellowship. In this case, the word *ideal* demanded a negative reply.

Pastors and building committees who write for this kind of information are following a time-honored custom. They have been charged with the responsibility of a building program. They mistakenly believe that a good way to begin is to see what others have done. This has been a customary practice with "building committees" for generations. You can go from town to town almost anywhere in the United States and see its results. Building after building will have its counterpart in the town you have just come from or the one just ahead.

Fifty years ago, there were few buildings for Christian education except one-room affairs that promoted bedlam rather than learning. Visiting committees of those days went from place to place in their county and eventually made at home the same mistakes they had seen abroad. Without the professional guidance so sorely needed, they did not realize that something that looked good in one place may not look as well or be as useful in another.

The effect of the site upon the appearance and usefulness of buildings is not generally appreciated. It was scarcely realized at all fifty years ago.

BUILDING committees haven't changed much. They think almost exclusively of appearances and very little of function. As long as church and church-related buildings are regarded primarily as show pieces rather than tools, errors in building will persist which will be both costly and frustrating.

The usual preoccupation of the building committee with the architecture that meets the eye and its blindness to the architecture that serves, practically eliminates the usefulness of inspection visits to other buildings. Quite apart from the fact that few building committees would have the training to evaluate what meets the eye in terms of their own architectural requirements, the true merit of a church building must be judged by its functional success; that is, upon what the building does and how well it will permit the congregation to fulfill its high mission.

IN GENERAL, the practice of visiting newly completed buildings is not very helpful to congregations planning their own. Judged in the light of the soundest principles of good planning, the typical visiting committee can be a hindrance.

One such committee nearly ruined the well-laid plan of its building committee.

The congregation (through months of planning along the lines suggested by our department) had come to the right solution about their Sunday school problem. They had decided wisely not to extend and deepen the basement under their existing buildings but to build above ground for their church school needs. Some, of course, had held out for a long time on what they mistakenly believed to be good reasons for the below-grade facilities. But nearly everyone had finally been convinced that to create satisfactory basement rooms in their particular situation would be more costly than the results could justify.

And so everything was nicely settled —until the visiting committee came home one Saturday evening! They had seen "such a pretty basement" freshly and colorfully painted, with the "nicest fluorescent lighting." And, too, everything was "much cheaper" than what they were planning. This enthusiastic, typically untrained group was able to sway folk who knew nothing of the facts involved. A battle royal ensued that ate up much time and good will before peace was restored.

WHAT VISITING committees *don't* know makes them potentially dangerous. The committee described above didn't know that the basement they saw had been that congregation's second choice. They hadn't wanted a basement but were forced to it because of their lot restrictions. They didn't know that the "pretty" basement was filled most of the year with an unpleasant, musty odor because of its depth in the ground and inadequate ventilation. They didn't know that "the nice fluorescent lighting" is regretted by the owners and that, in fact, it is not recommended by church school consultants because of its maintenance cost and its harsh, cold illumination. Worst of all, because they were not thinking of program or function, they didn't know that the needs of their church school could not be met by a basement under their building—there was not enough space.

There just isn't time for a visiting group to learn enough to make practical observations afield. You will not see your building anywhere; it doesn't exist. You can't know most of the reasons that make the buildings you do see what they are. Without this knowledge, you cannot come to judgments that will be practically helpful in your program.

The once popular "cry-room" feature got started when somebody saw it one day in a new church and judged it superficially without reference to its place in the total work of the congregation. Thus judged, especially in pulpit-centered churches, it looks like a good thing and this accounts for many having been built in recent years. Their increasing disfavor is due to their many shortcomings in practice. All of their unhappy features could have been foreseen and avoided through the program-centered studies that are recommended preparatory to construction.

COMMITTEES LOOKING forward to building of any kind should first put their

energies into planning a building program. Then, if any time is left, there may be inspiration and possibly some practical help in visiting other church buildings. Even then, it can be done with real profit only if the visits are made by those who have studied the subject and thus know what they are looking for. In the case of parish house building, for example, the group which is to do the actual visiting should make a study of the educational and fellowship activities of those congregations whose buildings are to be visited, before making the visits. Then the visits would be more than mere sightseeing.

Inspecting other buildings is most worthwhile if done in company with or under the close direction of the architect. Visits should be by persons who are writing the local program and are therefore best informed to pass judgment.

The committee whose assignment is to recommend the architect will naturally want to see actual examples of his work. Remembering that scarcely anyone is competent to make worthy appraisals of the architectural evidence, the wisest thing the committee can do is to have a confidential talk with the pastor and other representative members of the congregation about their architect. Because of financial and other common limiting factors the buildings will often not fully represent the architect's ability.

The first step for any building committee is to decide exactly what is needed and to plan competently to meet that need. Then, if there's any time and energy left, visiting to see what others have done may be helpful, especially if it's done by well-informed people.

As we look across Europe at the end of the fifteenth century, we see that the Church that stemmed from Rome was, through her missionary expansion and in spite of many weaknesses, the mother of almost all that had lifted the peoples out of the decadence of Roman paganism and the barbarism of wild tribes. Among her immortal creations were three:

First, the Church founded the monasteries, which kept the lamp of the good life burning in a tempestuous continent of savagely conflicting barbarisms. They made and distributed beautiful copies of the scriptures and service books . . . they spread better agriculture and more ordered, harmonious living.

Second, the Church was the mother of the universities . . .

And, last, the Church created the glorious cathedrals, the most lovely miracles of beauty in stone and glass for the worship of God ever raised by the hands of common masons and other craftsmen, and, alongside them, the cathedral schools, training new young leaders for missionary expansion.

—Basil Mathews in *Forward Through the Ages* (Friendship Press)

FAITH BEATS THE CRUEL SEA

By A. C. CORDINER

Eight days of suspense in a Scottish fishing village ended with news of tragedy and a display of firm faith

THE LONELY CHIMES of a distant clock carried over the roofs of the silent town, announcing the hour of midnight. As the tones died, doors opened quietly and men carrying small bundles wended their way to the harbor. Once more the Sabbath had passed and ahead lay a week of toil and sweat coupled with the inevitable uncertainty of the sea.

To many in other parts of Scotland, and in England too, Sunday is just another working day. But from Peterhead and from the other small ports comprising the bleak northeast coast of Scotland, no fishing vessels sail. In this small coastal area there are many more places of worship than drinking houses—a reversal of what is found over much of the world. Here, too, is a deep Christian faith, for this area is predominantly a fisher community, always aware of its dependence on the Master of sea and earth and sky.

IN A LARGE HOUSE overlooking the restless waters sat a middle-aged man and his 17-year-old son. Midnight had passed and they had donned their working garments. They sat, as always, reading to each other a portion of the Bible.

When their worship ended they too walked to the harbor, and boarded the small vessel of which Tom Stephen was

DAY OF REST
Ships lie at anchor on Sunday

FISHERMEN AT WORK
Every day is dangerous

skipper and part owner. His Bible was, as always, under his arm.

Soon from the same large house came Tom's brother and his son, aged 21. In a short time all 10 of the crew were aboard. In company with a few other boats which were also working on long-distance trips between the main inshore fishing seasons they left harbor.

On the evening of that Monday Skipper Stephen's wife removed the day's Scripture reading from the wall calendar. It was from II Kings 4:26. "Is it well with thee? Is it well with thy husband? Is it well with the child? And she answered, it is well."

TUESDAY DAWNED calm and fair, but a few hours later listeners heard the B.B.C. announcer break into a program with a familiar warning. "Attention all shipping! Westerly gale imminent in sea areas Cromarty and Forties!" To the fishermen and their dependents it meant anxiety and a further test of their faith.

The vessels which were now scattered over the North Sea hurried to the shelter of the nearest ports. Later that day Skipper Stephen spoke to a companio boat. "We're all desperately sick," h said. "This is the worst weather I've eve experienced."

Wednesday passed, and Thursday, an Friday—and no more was heard fro Skipper Stephen. The gale raged un abated but the skipper was believed t be dodging the storm. Very often thes vessels are too far away to battle throug the gale to safety so they run with th wind or lie at sea anchor. The long radi silence was believed to be caused by th seas smashing into the wheelhouse an damaging the set. There had been a simi lar case the week before.

Saturday afternoon came with no fur ther development. It was then realized that something was wrong. Tom Stephe was to speak at a service that afternoo and everyone knew that nothing shor of tragedy would keep him away.

At once other skippers mustered crews. As darkness cast a further gloom over the wild scene they sailed. Many of their own crews were out of town and the boats were manned by teen-age boys and other volunteers. Other local boats sheltering further north were informed and they also sailed to the point where Skipper Stephen was last heard, 180 miles out from land towards Norway.

DURING THE NIGHT the gale became so strong and the waters so turbulent that only one boat, the largest and most powerful, could make progress. The others anchored and were pitched violently to and fro in that night of fearful blackness. In the morning they were able to resume and they separated to begin a search while steaming to the rendezvous.

Aircraft of the coastal command assisted and hundreds of miles of sea were covered. On Monday they were joined by some English and foreign vessels and

STORM STRIKES THE PORT
Only the largest boat could venture out

more aircraft, but still nothing was seen.

In the late afternoon of Tuesday the dread message came, picked up in scores of homes by anxious people who maintained a round-the-clock radio vigil. Part of a wheelhouse had been found, a door, deck gratings, two lifebelts, and a fishbox bearing the name "Quiet Waters." That, ironically, was the name of Tom Stephen's boat. The search was finished.

AT THE QUAYSIDE STOOD an upright man in naval-style uniform. The superintendent of the local branch of the Royal National Mission to Deep Sea Fishermen is a well-loved person. He plays the concertina and sings hymns on the quayside as the large fleet sails each day during the main summer fishing. Now to Superintendent Paterson fell a duty which had been his too often before.

With heavy heart he went from home to home: to the young wife with a child three months old; to the mother of two who only a few weeks earlier had obtained a home she could make really comfortable for her husband, after many years of patient waiting; to the parents of a boy recently discharged from the Air Force who had made his first—and last—trip. To the house of Skipper Stephen and his brother he went, too—a home which has now lost five men to the sea.

The skeptics and unbelievers will say that the fate of the "Quiet Waters" and other vessels like her is sufficient proof of the futility of Christianity. But those Christian men who will still go to sea, their families, and the families of those who were lost, will suffer no such thought. "It's God's will" they reply, and *believe.*

TEARS WERE SHED as Mr. Paterson visited the Stephen family, and many more will be shed before the wounds are healed, but their faith is firm and unshakeable. Mrs. Stephen handed the text from II Kings to Mr. Paterson and pointed to the date. Then looking at him she said, "It is well."

I like to think, and many others who

knew him think likewise, that in his last moments Tom Stephen remained the courageous Christian. I believe that he was comforted by the knowledge which had comforted him so often before—". . . though I walk in the valley of the shadow of death I will fear no evil, no any peril, for God is with me . . ." Thankfully could Mrs. Stephen rea again that text and say—*"It was* well wit my husband, *it was* well with the boy; *is* well with me."

PORTRAIT OF A FAMILY

By JOYCE VERNON DRAKE

Dr. and Mrs. Sture already had six childen, but they had roo in their hearts to welcome a seventh—a Korean orpha

"TAE, I BAPTIZE THEE in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Pastor Kastman placed his hand in benediction upon the head of the little boy. The parents, eyes shining with unshed tears, led him back between them, to the long pew where he sat among his brothers and sisters.

DR. AND MRS. VERNON STURE (Major, USAF) of Sacramento, California, Mather Air Force Base, Letterman Hospital, the South Pacific, Korea and waypoints of the world, have six beautiful children. Jimmy, eight years old; Keehna, six; Kisti, five; Mark, three; Shawn, two; Becky, six months. To almost any young couple this would seem to be a houseful. But not to Vernon and Shirley Sture. Their hearts and their comfortable house were large enough for one more child.

Major Sture's last tour of duty was in Korea where he was in charge of a dental clinic of the 5th Air Force. Dr. Sture attended a "father's party," given by service men at the Chunchon Orphanage. Here he saw Nam Tae Ho. Tae was an appealing child whose mother was dead, and whose father had been killed by the guns of a Red tank.

PERHAPS THOUGHTS OF THE happy, cherished little Stures, safely at home with their mother, made the contrast of Tae's plight more poignant. Immediate steps were taken to bring Tae to the quarters of Major Sture. Here he stayed for eight months. He developed into a bubbling, joyous little boy, quick and alert, and made for himself a firm place in the heart of Major Sture.

No one states exactly how and when the decision to adopt Tae was made. But it was made by both Shirley and Vernon, though seas apart. These tenderhearted young parents coveted for every child, the security their own children enjoyed.

On April 1 when Dr. Sture came winging in on the big ship at Travis Air Force Base, he had with him the boy Tae. The formalities of adoption were complete. Tae was really their son and ready to meet his mother.

SHIRLEY CARRIED LITTLE Becky. It was a happy moment when the baby was placed, for the first time, in her father's arms. The other Sture children crowded

Hearts were large enough for one more

around, impatient to see their daddy, anxious to show off Becky, their pride and joy—and eager to see their new brother, Tae!

Having a new brother was not in itself an unusual event to the Sture children. But having a new brother all the way from Korea, with jet-black hair and sparkling eyes, and already five years old, was really something special.

The members of the family were not the only ones who met Major Sture and Tae. News of this reunion had been broadcast. Reporters, photographers, newsreel men pressed in on them, even followed them home.

"We were not prepared for all this," smiled Dr. Sture. "We are not much for the spotlight. But if the story of our family will influence other families to adopt one of the thousands of homeless children, then I guess we can take it."

BY SUNDAY MORNING SOME of the excitement had abated. Shirley was up early, as was her custom, to get her brood off to Church School. At Luther Memorial Church Tae was given a pleasant welcome, the same that any new pupil would receive. He was the son of Shirley and Vernon Sture and the pastor and teachers took him to their hearts.

The baptismal service in the little sanctuary, the following Sunday, was the final step in the homecoming of Tae.

Said Pastor Ragnar Kastman of Luther Memorial Church in Sacramento, "The church and the members will co-operate in the parents' desire to have Tae lead a normal life. He is a bright, intelligent child," the pastor added, "as are all the children of the Stures."

The pastor mentioned the loyalty of Shirley and Vernon to their church. They both taught in the church school. Before Korea, Vernon was director of music. While he was away Shirley sang in the choir and was a faithful attender at all services.

"That kind of faithfulness," says Pastor Kastman, "builds a church."

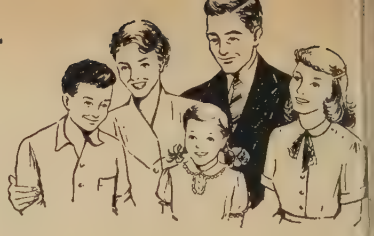
"HOW IS TAE ADJUSTING to the activities of his new church?" Mrs. Sture was asked.

She replied, "I think he was already adjusted. You see Vernon led the music in the Air Force Chapel in Korea. Every Sunday Tae sat by his side. Church is nothing new to any of our children."

The laughter in Shirley Sture's eyes died down. Maybe she was thinking of the long months of separation. "I cannot see," said Shirley earnestly, "how any family can live without the church."

"Do you feel that your family will have to face any peculiar problems?"

Dr. Sture looked quickly at his wife, then he spoke slowly and thoughtfully. "Shirley and I feel confident that no problem will arise that we cannot meet as a family."



BEREAVEMENT

I OPENED my eyes and rolled over. For a minute I was puzzled to find Dan gone. Then I remembered that he and Pete are sleeping at the boy scout camp this week. I bounced to a sitting position where I could see the clock on the bureau. Mercy! Without Pete to wake me and no husband to get breakfast for, I'd overslept outrageously.

"Girls! Time to get up! We've slept half the morning away." I raised the curtain in Karen's room to let in a flood of morning sunshine. The day was cool enough for it to feel good.

KAREN STRETCHED and yawned. "Oh, what's the use of getting up so early? I'm still dead."

"Oh, dear, I'm afraid you're growing into a teen-ager before your time! Let's fly around and get our work done so we can have time to do something interesting with the rest of the day."

"Such as what?"

"Oh—uh—we'll find something, don't you worry. 'The world is so full of a number of things,' we should leap out of bed as though we had wings."

"Corn before breakfast!"

"All right, Miss High-and-Mighty, let's hear you do better!" Then I became serious for a minute. "I guess a better getting-up verse would be the one I like, 'This is the day which the Lord hath made. I will rejoice and be glad in it.' Now, let's see how fast you can dress while I dig Susie out from under her covers."

But Susie's bed was empty. She must have been up with the lark and slipped downstairs without waking me. "Susie!" I called from the head of the stairs. "You down there?"

No answer. I went back to my room and dressed quickly.

DOWNSTAIRS I was greeted by that empty, early-morning feeling a house has before the family start their round of daily living. However, a used cereal bowl on the kitchen sink showed my missing child had been there. When I had put coffee on to perk, I looked out into the backyard. The morning freshness was so delightful, I felt I could reach out and touch it, but I could see no sign of Susie.

"Oh, well, she's probably somewhere close by, "I said out loud, then jumped guiltily. Talking to myself! That is a bad sign. Dan better come home soon.

"Where's Susie?" Karen asked, her head in the refrigerator. She didn't wait for an answer. "May I cut this cantaloupe?"

"Yes. Better fix some for Daddy and Pete. They will have breakfast at camp but they'll probably blow in here 'just starved.' "

Karen's getting old enough to be a real help around the house and—say what you please about two women in a house—there's something very pleasant about working with someone. I'm not half so likely to bore Dan with all the details of my day, now that I have someone to discuss them with as I go. We busied ourselves happily for a while,

Karen as happy to be considered a partner as I was to have one.

"Hi, Mom! I'm home!" Pete came bursting in the front door, shedding duffel bag, canteen, ax, and bedroll as he came.

"Where's your father? Isn't he coming in for a second breakfast?"

"Nope. He's late. Said he'd get a cup of coffee at the drugstore when he goes by on his route."

"Did you have to bring all your stuff home? Couldn't it stay at camp till you go back tonight?"

"Dad said bring it, so I brought it." Apparently Dad gains authority at camp. We don't always get such unquestioning obedience at home!

JUST THEN I heard Susie wailing as though her heart would break. I flew out on the front porch to see what was wrong. "Susie, dear! What is it? Are you hurt?"

Stumbling up the steps she grabbed me about the knees. "Oooh-hoo! He's dead! He's dead!"

My heart gave a lurch. Not one of her playmates, surely! "Who's dead, dear?"

"Sam! Dear, darling old Sam! He's all stiff and he's just—just—just!"

"I don't believe it!" Pete sounded furious. "Who told you?" All the children love Sam, the neighborhood mongrel.

"I saw him. I touched him. Ooh! Ooh!"

"Where is he?"

"On the side porch of his house." Pete sped down the street.

"I suppose," Karen observed, although she couldn't quite keep the quaver out of her voice, "we should be glad his suffering is over." She was parroting what she has heard people say about human deaths, but Susie didn't know that. "What suffering?" she demanded.

"Why, uh, just suffering, I guess."

Susie let that go. "Dogs go to heaven, don't they?"

"Of course not," said Karen. "Only people have souls."

"But Sam was good. He ought to go!"

FOR A MINUTE I was flabbergasted to realize that I had only the vaguest idea of what either of the children had been taught in this important area. I didn't want to mix them up any more than necessary. Nor did I want to cause them unnecessary grief. I was tempted to take the path of least resistance and agree that, of course, Sam would go to heaven.

"I don't know as much about heaven as I'd like to, but I don't suppose anyone does. You know more now about a lot of things than you did when you were a baby, and I know more than you do. But God knows so much more than I do there are lots of things I won't understand till I get to heaven myself.

"Now, here is what I'm sure of about Sam. When Jesus was trying to tell people how much God loves them, he said that God watches over every sparrow, and knows just what is happening to it. Then he said, 'Aren't you much better than a sparrow?' Well, we are. And so is Sam. He knew all the boys and girls. He could pull the wagon for you and once when you were little, Susie, you went in the street and he pulled you back. That's certainly more than a sparrow could do. So I am sure that God is watching over Sam, somehow."

I wanted to say more, but that was the best I could do. And apparently that was enough. My sincerity seemed to have gotten through to Susie—perhaps more than a lot of flowery nothings could. Her face brightened. "Can we have a real big funeral?"

"I'm afraid that's not up to us. You'll have to see what his family wants."

KNOW THE BIBLE

A Series of Comparisons of the King James and RSV translations of the Bible

By RALPH D. HEIM

MANY OF US WOULD like to own an "old master," an original work from a celebrated painter's own brush. Unable to have anything but a copy, we want it to be as exact as possible.

This desire to have something as close as possible to the original prevails among biblical scholars too. The lives of some are devoted to recovering as many of the most precise texts as they can of the Bible's various books.

We shall never have the original writings—only copies of copies. This lack must not be lamented unduly for the copying was done with such loving care that the main lines of truth are established as firmly as Gibraltar. Yet each discovery that carries us farther back toward the beginning of a book is a precious find.

TRANSLATORS of the Old Testament have special problems with that text—it was written so long ago. Its people and their Bibles have suffered terrible catastrophes.

There is a "received text" of ancient origin, a very old Hebrew version which the Jews have accepted as "it." Yet the oldest copy goes back to only about A.D. 900 and there are relatively few specimens for making comparisons to study variations. Translators have had few other resources except translations of the Old Testament into such languages as Greek and Latin.

(King James Version)

Be still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

And by great waters the seed of Sihor, the harvest of the river, is her revenue; and she is a mart of nations.

The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

(Revised Standard Version)

Be still, O inhabitants of the coast,
O merchants of Sidon,
your messengers passed over the sea
and were on many waters;
your revenue was the grain of Shihor,
the harvest of the Nile;
you were the merchants of the nations.
(Isaiah 23:2, 3)

The highways lie waste,
The wayfaring man ceases.
Covenants are broken,
witnesses are despised,
there is no regard for man.
(Isaiah 33:8)

Then in 1947 The Dead Sea Scrolls were found. A goatherd was chasing a straying member of his flock up the side of a cliff near the Dead Sea. He saw a hole in the great rock, tossed a stone inside, and heard a crash like the breaking of an earthen jar. He and a friend entered the hole and found a large cave, its floor littered with many jars. These contained scrolls inscribed with ancient writing. Last year there were further discoveries of ancient copies of a large part of the Old Testament.

When you read your Revised Standard Version such passages as the Isaiah ones printed here have a footnote saying, "One ancient MS: Heb. . . . ," and followed by a variant translation. That refers to one of The Dead Sea Scrolls—a copy of Isaiah as old, perhaps, at 100 B.C.

Personal Problem Clinic

Inconsiderate Husband

QUESTION: For almost fifty years I have had to live with a problem at home. I am not well, and am constantly under the doctor's care. My husband and I are Lutherans, but my husband rarely goes to church except when there is a funeral that he feels he must attend.

We have four children—two boys and two girls—who are married. Two of them live at a distance. I read the church publications, but I cannot go to church very often since I became ill. Since Alf doesn't go to church, I hear little of what goes on there.

We have very few callers except a few of his friends whom I have entertained at many meals through the years. He just keeps on complaining about everything, so life is not very pleasant, and it seems to be getting harder. He doesn't want any visitors except his own old cronies.

I wish our home life could be more pleasant, for there isn't much that is left for me.

REPLY: Talk your problem over with your pastor, and give him the whole story. It is possible that he may be able to have a talk with Alf and bring him around to a different way of looking at your home life. He may also be able to assist you directly.

If your children are not aware of the total situation, talk it over with them. It is possible that they in turn may be able to back up any efforts of the pastor to bring about a change. Your husband may be impressed with their appeal. And, since he has been following such a rough mode of life, they may need, along with the pastor, even to suggest some concrete patterns of better family life—kindness, helpfulness, going to church, association with people other than his own friends. They may help him to imagine himself in your place, and realize how unfair he has been.

Could you not also ask his co-operation in inviting to your home a few of the people whose company you would enjoy. Perhaps the children could be of help also at this point. Ask God's help in trying to effect a change.

Desire to Serve

QUESTION: I have belonged to our local congregation for fifteen years. I have had secretarial training and was employed in business before I was married. I have a typewriter and keep up practice in typing. I keep up my dictation by taking down the pastor's sermons about twice a month.

My problem is that I have offered my help to the pastor and to the Sunday-school superintendent several times but my offer has been ignored. Each time I offer myself, there seems to be some reason for refusing me and asking someone else to do the work. I want to share in the church and am not getting an opportunity.

There are other service agencies in the community where I know my volunteer service would be welcomed. But I'd rather serve in the church.

REPLY: When one's offers seem to be ignored or refused, it is time to raise questions about oneself — about one's personal qualities, other than specific abilities—and try to examine self for any defects which may be the real hindrances. It is not too difficult to imagine some personal traits which would make one unacceptable. Such qualities should then be erased as far as possible, and more desirable traits put in their place.

It may also be that there are other forms of service which you could render, which are more needed in the congregation, than the kind you are offering.

If you have satisfied yourself that there will be no satisfactory place for you in the church's work, why not offer yourself to one of the service agencies to which you have referred?

Or, would you not again take a position, even part-time, earn money, and contribute liberally to the church?

—EARL S. RUDISILL

Origins of the World Council

A History of the Ecumenical Movement, 1517-1948. Edited by Ruth Rouse and Stephen Charles Neill. Westminster Press. 822 pages. $9.

The appearance of this book, just before the Assembly of the World Council of Churches, is a weighty reminder that the event at Evanston has much more of a past than is commonly supposed. This book conveys not only a wealth of illuminating historical data but also a sense of holy urgency regarding the search for Christian unity. The message which these 16 chapters deliver is highly important for our time.

A team of scholars and editors has constructed a readable account of the network of relations and movements by which individuals and churches have been lifted from various levels of separation to new levels of association. The four centuries up to 1910 receive proportionately far less attention than the four decades since then. The world missionary conference in Edinburgh in 1910 has become the generally accepted turning-point in ecumenical history; an event after which the twin concerns of witness and oneness find increasingly effective expression through such organizations as the International Missionary Council (1921), the Universal Christian Conference for Life and Work (1925, 1937), and the World Conference on Faith and Order (1927, 1937).

With the two latter movements joining forces in 1938, the way was opened for the World Council of Churches, which came into existence at Amsterdam in 1948.

For many years the production of an ecumenical history had been projected. In 1946, under the chairmanship of the veteran Swiss theologian and writer, Professor Adolph Keller, a committee engaged the services of Ruth Rouse—a former leader of the World Student Christian Federation, and then of Stephen Neill—former Anglican bishop in India, as editors; and also enlisted over a dozen able scholars to write the 16 chapters. The Lutherans among them are Martin Schmidt, professor of history at the *Kirchliche Hochschule*, Berlin; Nils Karlstrom, secretary to Archbishop Nathan Soederblom and now Dean of Skara, Sweden; and Nils Ehrenstrom, director of the World Council's Study Department.

In scope and point of view the presentations in the various chapters are fair, with relatively little grinding of the ecumenical ax. The introduction by Bishop Neill, on division and the search for unity prior to the Reformation, is sober and realistic. John McNeill's treatment of the ecumenical idea and efforts to realize it during the Reformation era is painstaking and provocative. Continental Europe, Britain, and the lands of Eastern Orthodoxy have able spokesmen in Martin Schmidt, Norman Sykes, and Georges Florovsky, respectively. Christian unity in 19th-century America is set forth in an excellent narrative by youthful Donald Yoder, while Ruth Rouse leaves few stones unturned in gathering data on such voluntary movements in the 19th century as the Evangelical Alliance.

Kenneth Scott Latourette opens the second half of the book with an incisive analysis of the ecumenical bearings of the missionary movement and the International Missionary Council, throwing sharp light on the world conference in Edinburgh, 1910. The veteran Anglican, Tissington Tatlow, does justice to Faith and Order, while Nils Karlstrom rescues movements for international friendship (1910-25) from oblivion, and Nils Ehrenstrom gives a compact account of Life and Work.

Special chapters deal with plans for union or reunion among the churches (1910-48); with lay movements like the World YMCA and YWCA, the World Student Christian Federation, the World Council of Christian Education; with nation-wide councils of

churches in many lands; with world denominational fellowships, like the Lutheran World Federation—which could certainly have stood a better write-up.

Nicolas Zernov supplies valuable information on the Eastern churches and the ecumenical movement, and Oliver Tomkins shows how the Roman Catholic Church has consistently refused to have anything to do with the ecumenical movement as such, while at the same time insisting on its own version of ecumenism as "the return of our separated brethren" to Rome. Finally, the genesis of the World Council, as a part and indeed not as the whole of the ecumenical movement, is pointedly described by its dogged and brilliant general secretary, Willem Adolf Visser 't Hooft.

As Reinold von Thadden-Trieglaff has pointed out, the history of the Church has often been written in terms of its divisions, yet "it is probable that most readers will be astonished to learn how deep, widespread, and unfailing the longing for Christian unity has been in the churches." Therefore Stephen Neill concludes: "The final word of this history must be one of quiet hope. The unity of all Christian people is the will of God." Many pastors, laymen, students will want to read this unusual record of faith and action.

E. T. Theodore Bachmann
Pacific Seminary

Thirteen Men Tell Their Story

Highways to Faith. Edited by David Wesley Soper. Westminster. 168 pages. $2.75.

In this book a clergyman has gathered the testimony of laymen and clergymen who have achieved an overwhelming sense of believing. Thirteen twentieth-century Christians have contributed a most intimate exposition of their personal spiritual growth.

Having reached that state of grace, they proceeded to stake their life on their belief. In this remarkable collection of autobiographical sketches, there is unmistakable evidence of the overpowering strength achieved by belief in God. The book is unique in that each individual has a stirring, meaningful story to tell—directly, sincerely, without dramatics—which appeals with the full impact of a personal encounter.

Of the book, Dr. Soper, the compiler, says that in reading over its pages he is impressed with three things: First, this is a layman's book; second, these first-person stories of spiritual pilgrimage accent growth within the fellowship of the church, not radical departure as a prelude to commitment; and third, more souls are born in informal group prayer than in formal worship.

In this 168-page compilation, all of us may see ourselves as we might be if we would dedicate our whole selves to God as have these thirteen persons. If you are seeking personal spiritual growth; if somehow you need the assurance of brothers who have progressed along that way; if you need the testimony of lives dedicated completely to the objective of Christian living; if you still wonder about the statement, "Seek ye first the kingdom of God and its righteousness and all these other things shall be added unto you," read *Highways to Faith.*

O. A. Hanke
Mount Morris, Ill.

Anthology of Illustrations

Treasury of the Christian World. Edited by A. Gordon Nasby. Harper. 397 pages. $4.95.

This anthology of illustrations, ideas, and expositions has been drawn from 80 years of sermon publication in the *Christian World Pulpit* and from columns of the *Christian World.* Some will disdain this collection as a pump-primer and homiletical crutch. Others, looking for a bit of literary capital as a safeguard against the bleak and arid deserts of weekly creative work, will come to it with wistful expectancy. Both will find what they look for.

Despite the fact that every collection of illustrative material reveals more of the anthologist than of the authors (in this case the compiler is a Chicago Lutheran) and even though the material is spread rather thin, the book can do much to nourish the creative urge so frequently blunted by ecclesiastical machinery. This anthology is far superior to most random collections.

New York City Robert D. Hershey

OVERSEAS

GERMANY: BERLIN. July 7—THE GREAT ANNUAL Protestant Church Day began this year in Leipzig on July 7. Thousands attended from the West Zone and more than 500 leaders of churches in other countries. This gathering was intended for the strengthening of faith of Christians in the East Zone.

The East Zone has particular need of this strengthening at this time, especially the youth of the church (*Junge Gemeinde*). From all parts of the East Zone there have been reports of the curtailing of all activities of the *Junge Gemeinde* above the congregational level —such activities as district conferences, vacation camps, and so on. Some of these activities have been stopped by police action which Protestant leaders protested.

Outspoken criticism of life under communism was made by churchmen from both sides of the Iron Curtain during the big four-day rally. "We want to form our own opinions," one Soviet Zone clergyman shouted. "We want more oxygen in our spiritual air."

There are reports that from certain officials in the government there is further hindrance of the activity of *Hilfswerk* and of the importation of materials, especially the paper needed so badly for the printing program of the church. Perhaps there is a connection between these difficulties and the protest which the church in the East Zone made to the government concerning the national questionnaire (*Volksbefragung*). The church not only criticized the kind of questions that were asked, but cast doubt upon whether or not the survey was conducted with the necessary freedom. (A Communist-sponsored plebiscite on the European Defense Treaty was held in the Soviet Zone in June.)

In this situation there is in all Protestant church circles in the East Zone th unqualified conviction: Once again it wa the Protestant church which had enoug courage to raise its voice for the persona freedom of men.

IN STRIKING CONTRAST, however, wa the recent trip of six German Protestan clergymen to Moscow on the invitatio of the Russian orthodox patriarch. Th invitation was delivered by Archbisho Boris in a very definite and impressive manner that left no alternatives as to the time of the journey. All East Zone bishops declined the invitation, but six well-known figures made the trip: Dr Gustav Heinemann, Pastor Herbert Mo chalski, and Dr. Hildegard Schader from the West Zone, who are known for their sympathy with the eastern peace movement. From the East Zone, two scientists went, Dr. Kurt Aland and Dr. Konrad Onasch, as well as a "progressive" Pastor Georg Thomas of Plauen.

A second recent event was the gathering in the Olympic stadium of 80,000 people to hear Billy Graham deliver an impressive sermon. He commented that nowhere else in the world had he had before him such a large number of people. It was a gripping spectacle when the 80,000 rose at the end of the service and sang together "A Mighty Fortress."

After the meeting and during the following days, it was said that 16,000 people expressed the wish to have further contact with Graham and to hear more of the Christian message. This powerful proclamation of the gospel in the heart of the Russian zone, in West Berlin, is a sign of the role Christianity can play in countries where it is a question of surviving against the forces of materialism and atheism.

—East Zone Correspondent

Canadians Dedicate New Seminary Building

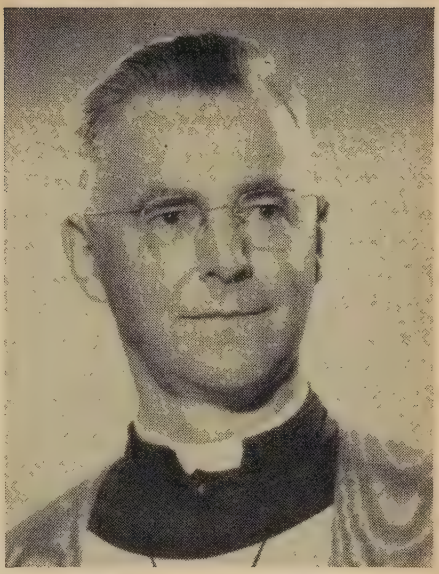
By E. G. GOOS

AN INSPIRING INTRODUCTION to the convention of the Synod of Western Canada at Saskatoon, Saskatchewan, was the cornerstone laying and dedication of the new building on the campus of the Lutheran College and Seminary. A thousand gathered for the occasion, cars bringing visitors from more than 400 miles.

Dr. Gould Wickey of the ULC Board of Education gave the dedication address, reviewing the history of the institution and setting forth its purpose to train men of the field, on the field, for the field. With the co-operation of the Augustana Church and the American Lutheran Church, Canada District, the Lutheran College and Seminary has done much and is destined to do much more to bring together the Lutherans in Western Canada, he indicated.

Preceding the dedication, the convention assembled for the communion service at Trinity Church. Speakers were the Rev. F. W. Lenz and the president of synod, Dr. J. E. Bergbusch. At the ordination service two graduates of the seminary were set apart for the ministry: the Rev. Alfred Wedman to become pastor of Trinity Church, Esk, Sask., the Rev. H. Luetkehoelter commissioned for service in India. Dr. Paul Roth, president emeritus of the Northwestern Seminary, gave the address. Others participating in the service were President Bergbusch, Seminary President Earl Treusch, Foreign Mission Board representative Rev. W. A. Mehlenbacher, and Pastor H. W. Luetkehoelter, father of one of the candidates.

LEADING THE convention in devotion in all sessions was the Rev. A. R. Wilke, Spruce Grove, Alberta. He called on the delegates to put aside thoughts of self and to think of the deliberation on the floor of the synod as being important business of the Lord. A notable feature of the convention was the lively Bible study on First Corinthians by Dr. Paul Roth.



DR. J. E. BERGBUSCH
Synod president

The president reported two new churches dedicated in the last year, two rededicated, and major renovations in nineteen others. Two new missions are being established, and in a number of other fields preparatory work has begun.

WESTERN CANADA IS adopting the grace system of benevolent giving. The executive committee wanted to retain goals, based on the 1952 communicant membership. The more excellent way, set forth in 1 Corinthians, and strongly endorsed by Dr. Roth, moved Synod to resolve that such goals be used only as guides for pastors who want to use them.

Dr. John Rilling reviewed the work of the United Lutheran Church through its various boards. In all of this, he stated, we are altogether playing the music of the gospel, each board playing a different note in the scale.

The Rev. W. A. Mehlenbacher, executive secretary of the Canadian Lutheran Council, spoke of the extent of Lutheran World Relief. The Rev. Clifton Monk, executive

secretary of Canadian LWR, reported this agency helped 4,540 migrants from European countries to come to Canada and establish new homes. He said 87,760 pounds of used clothing had been shipped to Germany, Korea and the Near East in 1953 by Canadian Lutherans.

THE LUTHERAN HOME SOCIETY, now building a convalescent hospital in Edmonton, was host to the delegates at a luncheon. "The neglected of our parishes," stated Pastor E. G. Goos, "are the aged who can no longer attend our services and who are so easily forgotten." "For these who need our care most, the disabled who need nursing care, we are building this hospital," said the president of the Lutheran Home Society, the Rev. A. R. Wilke.

It was resolved to organize a synodical brotherhood. Mr. John Wettstein, Regina, Sask. was elected president. Congregations are extending their parish education programs to include vacation schools, weekday schools, the children's budget, and children's club program, according to the report of the parish education committee.

A major concern of the synod is the scarcity of students for the ministry. Efforts to enlist are to be intensified, especially through the Luther League.

Vice-president elect is the Rev. Karl Freitag, Bashaw, Alta. Other officers were re-elected. Standing committees have been centralized to make more frequent meetings possible. Synodical directors and standing committee chairmen are to meet with the executive committee as a cabinet for better co-ordination of efforts.

THE NEWS IN THE CHURCHES

PENNSYLVANIA

Eight Hundred Will Camp At Sequanota This Summer

By ROBERT G. SANDER

JOHNSTOWN—By the end of the camping season more than 800 campers will have used the two new buildings constructed this year at Camp Sequanota, Jennerstown. First building to be finished this spring was the Shafer craft cabin. Construction was financed by a $5,000 bequest of the late Robert J. Shafer of First Church, Johnstown.

The Shafer cabin was dedicated June 13. Mrs. Robert J. Shafer officially presented the cabin to camp officials: William K. Good, president of the board, and Dr. George I. Melhorn, chairman of the grounds and building committee. Dr. Walden M. Holl, pastor of First Church, Johnstown, and a member of the camp board, and the Rev. Roderic N. Senft, director of the camp, took part in the dedication.

The nature cabin was the second building to be finished this spring. The building was donated by Charles Shaw, a board member from Newry. It was a two-story log house located on the Shaw farm. The building was razed and the large timbers moved to the camp site. The Rev. Mervyn J. Ross, vice-president of the camp board and nature teacher at camp, directed construction of the present one-story, 20 by 28 foot structure. The cabin was dedicated June 27 with approximately 400 people on hand for the service.

Now in its seventh season, Camp Sequanota represents an investment of approximately $250,000. Dr. Theodore Buch, pastor of Zion Church, Johnstown, says the camp was started "with faith and $80."

Shafer Cabin will be used by 800 campers

Nature Cabin was originally a log house

This sum was contributed at a Lutheran pastors' picnic held in 1946, and was used as a down payment for the 412 acres now comprising the camp site. The current season opened June 14 and will continue until Sept. 19. A young adult retreat is scheduled for Aug. 27-29, a women's retreat Sept. 10-11 and a men's retreat Sept. 17-19.

MRS. ROY L. YUND, Sipesville, has been appointed president of the missionary societies of Somerset district of the Allegheny Conference. Mrs. Yund was named to succeed Mrs. Russell T. Shilling who resigned . . . The Rev. John E. Gaus, formerly student-supply for the Scalp Level pastoral charge, was ordained June 6 in Mt. Zion Church, Scalp Level. Dr. Dwight F. Putman, Dr. George H. Berkheimer, and the Rev. Russell T. Shilling participated in the ordination and installation.

FIRST CHURCH, JOHNSTOWN, said thanks for 10 years of service given by Dr. and Mrs. Walden M. Holl at a congregational reception on June 11. A substantial cash gift was presented by William K. Good, president of the church council. James A. Hargreaves presided. Dr. and Mrs. Holl sailed for England June 23 aboard the "Queen Mary." Dr. Holl has been selected by the National Council of Churches as one of 10 United States ministers to preach in England this summer. The Holls will return Sept. 1.

A 19-year-old orphan boy who left Germany 61 years ago to try his luck in America, and is now an 80-year-old retired baker in the Juniata section of Altoona, will fly back to Germany July 17 to visit the scenes of his youth. The man is William A. Sunderman, member of Trinity Church, Juniata, Altoona, and a Sunday school teacher there for the past 55 years.

Mr. Sunderman says: "They say I did a lot for the church, but the church did far more for me. That's where I learned English—in the church. I still write out my Sunday school lesson each week, because that's how I learned to write and think in English." Mr. Sunderman will be accompanied on his six weeks' trip by his son, Dr. F. William Sunderman, prominent Philadelphia physician, who will attend a medical convention in London and visit Munich where he received part of his medical education.

FIRST CHURCH, Tyrone, has completed a $35,000 renovation program which was begun in 1953. Rededication was held June 6

NEW CHURCH in Wisner, Nebraska. Christ Church was dedicated in May, with Dr. Lorin J. Wolff participating in the service —one of his last official acts as president of the Midwest Synod, which is now merged into the new Synod of the Central States. Four former pastors assisted, V. R. Pietzko, Karl Koenig, Sr., H. B. Pearson, and H. H. Bernhardt. The present pastor is Dr. Edward J. Amend. The new structure seats 320. Cost was $125,000.

NEW CONGREGATION. The Church of the Messiah was organized in late June at Lewistown, New York, and expects to have a church building ready-made. St. Paul's Episcopal Church, which Lutherans are now sharing with Episcopalians, is to be purchased when St. Paul's congregation completes a new building next year. There were 316 members of Messiah Church on organization day (187 adults, 129 children). Sharing in first service were (above) the Rev. Alfred Beck, Dr. Paul Kirsch, Rev. Howard A. Lenhardt, Mr. George Mack, and the Rev. Arthur Schmoyer of Zion Church, Niagara Falls, which is giving $15,000 to the new congregation to aid in purchasing the church.

with Synodical President Dwight F. Putman as speaker. A new chancel, floor, and pews were installed. The organ was rebuilt. The church now seats 300. Remaining indebtedness is $10,000. Henry George Springer is pastor.

Gettysburg Seminarian, Eugene R. McVicker, has accepted a call to First Church, Altoona, as assistant pastor, effective July 1. After 43 years in the ministry the Rev. William E. Sunday resigned at St. Luke's, Lilly, effective July 1. Pastor Sunday will make his home in Johnstown.

NEW JERSEY

Camp Beisler Opens Second Summer Season

By RALPH I. SHOCKEY

TRENTON—Camp Beisler opened its second season July 4 with enrollment of 500 young people. The camping season will continue throughout the summer with those camping for the first time attending the week of Aug. 22. The camp was put in good condition by members of the synodical brotherhood. Buildings were repaired and painted by numerous groups from the area. Director John Miller of Union expects the second camping season to be a great improvement over the first year's pioneering.

WEARING FULL VESTMENTS for daily devotional services at the first vacation church school at St. Mark's Church, Trenton, made a significant impression on the youngsters, according to Dr. Paul T. Warfield, pastor. More than 100 pupils with 33 volunteer workers participated in the initial effort.

Sixty-five per cent of the congregations of the Synod of New Jersey stress tithing in some direct manner. Estimated number of tithers is approximately 10 per cent of the confirmed membership. It is estimated that 541 members participated in the tithing program during 1952 (latest records available).

"PAID IN FULL" is the financial report of St. Paul's Church, Collingswood, covering a renovation program in the church school room which included new asphalt flooring and painting. Cost was $5,000.

AMONG THE CONGREGATIONS — Advent Church, Mt. Ephraim, and Holy Trinity Church, Beach Haven Crest, constructed new parsonages recently . . . St. Matthew's Church, Moorestown, and St. Mark's Church, Hackensack, purchased parsonages.

Wagner College honored a synodical pastor at the June commencement by conferring a doctor of divinity degree upon the Rev. Paul T. Warfield, pastor of St. Mark's Church, Trenton . . . The Rev. George C. Leedom, Jr., was installed as pastor of Christ Church, Ridgefield Park, July 11 . . . The Rev. Walter Coester became pastor of Christ Church, Fairview, June 6.

Zion Church, Barnegat City, the Rev. William G. Luger, pastor, dedicated a new school building July 4 . . . Sister Evelyn Lukens of the Tidings Over Home, Brooklyn, discussed the work of the diaconate at Good Shepherd Church, Somerville, at a recent service . . . Dr. Paul C. Empie, executive director of the NLC, was the speaker at union services held in Perth Amboy in June . . . A cornerstone laying ceremony for Redeemer Church, Dumont, was held June 20. Dr. Edwin H. Knudten, synod president, was speaker.

NORTH DAKOTA

Congregation Saved By New Expansion Program

By INGOLF B. KINDEM

FARGO—About six months ago members of St. Mark's Church, Grand Forks, were seriously considering disbanding their congregation. They thought of merging with the local Augustana church. Today, in a burst of new energy, the congregation is progressing in an "Expansion Program." The $60,000 mark in a drive for $80,000 has been reached.

The expansion program aims at complete renovation and enlargement of the present church building. Leadership for the progressive congregation is supplied by Pastor Carl E. Oslund. He approached members of the church in a series of "Cottage Meetings" and presented the problems and needs of the congregation. The church has 355 confirmed members.

MT. OLIVET mission congregation broke ground for a church building June 13. Dr. James J. Raun, dean of Northwestern Seminary in Minneapolis, addressed the congregation and turned the first spade of soil. The congregation, organized in March, 1953, under the direction of the Rev. Lloyd Franke, has a confirmed membership of 90 and baptized membership of 150.

Here's a worthy aim for any pastor: "Your pastor hopes to cover every home in the congregation this summer. Expect a call from him. He'll be there to give you counsel, help you with anything, urge your presenting of any questions. . . . He also hopes to visit the homes of all prospects. He intends to be busy." (From the Rev. Forrest Clark, pastor, Redeemer Church, Livingston, Montana.)

Pioneer home missions development is underway in Montana this summer. By the end of August six fields will have been sur-

CONGREGATIONS grow fast in California . . . but few have grown as rapidly as Christ Church, Pacific Beach (San Diego). Pastor Quentin P. Garman recently welcomed a new member who brought adult enrollment to 500. Congregation was organized in 1947. A year-round program of evangelism is major factor in rapid growth of the congregation and its church school, which now has 530 average attendance

NORTH DAKOTA . . .

veyed by synod pastors. The fields were requested for survey from the Regional Home Missions Committee after a scouting trip made a year ago by the Rev. Dwight H. Shelhart, missionary in charge of the survey. The fields are: Gardner, Deer Lodge, Missoula, Superior, Kalispell, and the northwest section of Billings. Making the survey are Pastors Forrest Clark, Eugene Hasselquist, Robert Fellows, Ralph Sandgren, and Robert Bartels.

The Rev. David P. Wasgatt, Jr., graduate of Northwestern Seminary, was installed June 27 as pastor of St. John's Church, Dresden, N. D. The conference now reports a full staff of pastors in its parishes.

AMONG THE CONGREGATIONS—Bethlehem Church, Billings, Mont., will have two Sunday services beginning in the fall . . . St. John's Church, Fargo, N. D., will break ground next spring for construction work after suffering a delay . . . St. James Church, Columbus, Mont., will soon be installing new pews.

OHIO

Service Book Materials Explained at Lakeside

By E. RUDOLPH WALBORN

COLUMBUS—The new Lutheran Service Book, promised for publication in 1956, will be enthusiastically received in the Ohio Synod if the reaction shown at the Lakeside Summer School held July 4-10 at Lakeside-on-Lake-Erie provides a judgment. A preview of the material in the book was presented to the 900 present at the school by Dr. Edward T. Horn, III, of Trinity Church, Germantown, Philadelphia.

Dean William H. Borchers of St. John's Church, Dayton, directed the thirty-second session of the school. The Rev. William I. Hackenberg, Trinity Church, Canton, was chaplain. Other speakers included Miss Annie Powlas, missionary to Japan; Mrs. Edward Scharf, St. Paul's Church, Lucas; Miss Catharine Juram, Philadelphia; and the Rev. William C. Zimmann, First Church, Dayton.

Leaders in a youth program for 350 young people were: Pastors J. David Mumford, Paul Mumford, H. S. Garnes, Jr., Harry Snyder, John Torrence, Richard W. Powell, Fred M. Otto, and Messrs. Frank Moyer and Ray Sittason.

A four-department laboratory school for children was conducted by Mrs. Warner Holmgren, Mrs. Charlotte Banta, William Metz, Henry Perushek, and Misses Beverly Wetz and Virginia Sprang.

The Rev. E. Rudolph Walborn, Grace Church, West Carrollton, addressed the closing session. A second school was planned for July 18-25 for Chautauqua, near Miamisburg.

OFFICIAL representatives of the National Lutheran Council and Missouri Synod Lutheran Church will meet for the first time in Ohio and Indiana on the joint committee for the Lutheran Refugee Service. Miss Ellen Niemi, Akron, will be director of the committee with headquarters at the Toledo Lutheran Welfare Service. The Rev. Frederic M. Otto, St. Mark's Church, Fremont, is president, and Mr. George Westby, Toledo, executive director.

> An Ohio high school boy will trade homes with a German boy for a year. Michael Otto, son of Pastor and Mrs. Fred. M. Otto, St. Mark's Church, Fremont, will sail Aug. 10 for Bremen, Germany. There he will live with a high school teacher whose son, Harold Schwabedissen, will live at the Fremont parsonge. The Fremont Rotary Club has underwritten part of the expense.

Vacation Bible schools were held throughout synod this summer. First Church, Tiffin, enrolled 277 pupils—more than the combined enrollment of the Roman Catholic parishes and any two other Protestant schools combined. Pastors Wayne O. Kantner and Robert R. Lesher directed the school. Augsburg Church, Toledo, W. Carl Satre and R. S. Kinsey, pastors, sponsored synod's largest school with an enrollment of 348.

The Maud Powlas Missionary Society at

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

Second-Trinity Church, Dayton, the Rev. Warner E. Holmgren pastor, celebrated its sixtieth anniversary recently. Mrs. John Pfanner, founder of the society, was a guest at the celebration.

PASTORAL CHANGES—The Rev. Ernest L. Habig, former pastor of St. Paul's Church, Akron, became pastor of Holy Trinity Church, Chicago . . . The Rev. Robert L. Meister left Zion Church, Tipp City, for Trinity Church, Charlestown, W. Va. . . . The Rev. Louis S. Bel went to Hungarian Church, New Brunswick, N. J., from Our Saviour Church, Elyria . . . The Rev. James A. Amos will do mission work in the Virgin Islands after leaving Our Saviour Church, Toledo . . . The Rev. Arthur O. Bauer left Bethesda-on-Bay Church, Bay Village, to become associate secretary of the Luther League of America.

Dr. Dwight Bair retired from active service at Zion Church, New Middletown . . . the Rev. James W. Miller returned from Army chaplaincy to serve First Church, Cincinnati . . . the Rev. Robert F. Secrist left Rows parish, Wooster, to become pastor of Calvary Church, East Cleveland.

Synod received three Seminary graduates —The Rev. O. Franklin Johnson was installed June 20 at Trinity Church, Kent; the Rev. David F. Tate will serve at Zion Church, Doylestown; and the Rev. Harold Hartmann serves Trinity Church, Malinta.

ONTARIO

Publicity Arrangements Made For ULCA Meeting

By NORMAN BERNER

KITCHENER—Two representatives of the United Lutheran Church Department of Press, Radio, and Television—Charles C. Hushaw and Richard T. Sutcliffe—visited Toronto early this month to meet with the publicity committee for the ULCA convention to be held in Toronto Oct. 6-13. They discussed arrangements with the Rev. Norman Berner, chairman of the publicity committee, and made contacts with Canadian newsmen and broadcasters.

The man who had been scheduled to represent the City of Toronto at the opening session of the convention as deputy for the mayor has been named mayor. Leslie Saunders succeeded Allan Lamport when the latter resigned. The new mayor is active in the Salvation Army and is a leader of the militantly anti-Catholic Orange Lodge.

A few days after taking office Mayor Saunders issued a statement in connection with the annual celebration of "the Battle of the Boyne" which marked the end of Roman Catholic attempts to gain the crown of Britain. The statement concluded: "This day, then, while being observed by Orangemen, will be recalled by all who cherish the

EPTING IS THE NAME. Average age of six surviving members of the Epting family, in Chapin, South Carolina, is 91. Mrs. Pauline E. Moyd is 84, Sidney 88, Mrs. Della Koon 81, Miss Henrietta 96, Charles 93, Miss Mollie 86. They have read "The Lutheran" regularly since 1919 (and "The Lutheran Visitor" before that). The secret of longevity, they say, is to "attend church regularly, get up early, work hard, eat plenty, go to bed early"

NEW PASTOR for St. Mary's Lutheran Church in London was installed recently, succeed ing Dr. H. H. Kramm who has returned to pastoral ministry in Germany. Gottfrie Klapper, a German pastor who studied at Southern Seminary in 1949-50, will conduc German services. English services are being conducted by the Rev. Herbert Harti

ONTARIO . . .

dearly bought heritage which this important 17th century event secured—civil and religious liberty for all."

Immediately a cry of protest came from a Roman Catholic member of the Board of Control. "It was an offensive and uncalled-for statement. The mayor . . . can't say the things he would as a private citizen."

Retorted the mayor: "It's certainly no crime to be Protestant in the Protestant city of Toronto. The statement offers offense to no one."

SUMMER ACTIVITIES, and mainly vacation church schools, are reaching new heights in the churches of the Canada Synod. Some are operating for the first time. Largest school was at St. John's Church, Waterloo, with an enrollment of 250. The Rev. Arnold L. Conrad is pastor and Miss Betty Schwichtenberg is parish worker.

The Lutheran Summer Camp at Edgewood Park has revised its age grouping to admit 8-year-olds in the junior camp and the addition of a senior co-ed camp. Directors are Dr. and Mrs. Howard Bream, Mr. and Mrs. O. W. Patterson, and Miss Betty Pinke. Mr. John Arbuckle serves as camp manager.

Your "Mission of Transmission" was th challenge presented the Brotherhood rall held on the camp grounds June 13. ULC Secretary F. Eppling Reinartz told the thou sand picnickers the gospel must go throug them to others. Roy Hilker, Brotherhoo president, welcomed the visitors.

The Luther League held its camp at Lak Couchiching June 25-July 3. The Rev. Eri Reble was dean and Miss Helen Habermann president of the Illinois League, led discus sions on the LLA program.

This month Miss Elisabeth Hartig was o her way back to India to resume missionar work, after being detained in Canada for a long convalescence following an accident She planned to visit briefly in Europe, alon with her sister, Miss Elfriede Hartig, th "Sunday School by Mail" missionary i eastern Canada for the ULC Board of Paris Education. In Europe the sisters will visi two brothers who are in overseas church service: the Rev. Herbert Hartig who is a pastor of St. Mary's Lutheran Church i London, and the Rev. Theodore Hartig who has joined the Lutheran World Service staf in Munich.

AND SO FORTH—The Rev. J. Fred Neu doerffer, pastor of Redeemer Church, Mon

treal, has accepted a call from the Board of Foreign Missions as secretary for India . . . The Rev. Alvin Schweitzer leaves St. Matthew's Church, Brantford, to serve Redeemer Church, Vancouver, B. C. . . . The Rev. Walter Goos, former pastor of St. Peter's Church, Linwood, has moved to Fisherville.

NEW YORK

Deaconess Is Consecrated

By RICHARD H. WEISKOTTEN

LONG ISLAND—The consecration of Sister Mabel Walther to the diaconate on June 13 in Christ Church, Freeport, marked the first time in the history of the Long Island Conference that a native Long Island deaconess was consecrated in this territory. Dr. Harry F. Baughman, president of Gettysburg Seminary and a representative of the Deaconess Board, preached the sermon. Following the consecration service, a reception was held in honor of those from Christ Church who are rendering full-time service to the Church: Rev. Alan Fenner, Rev. Theodore Caspar, Rev. Erich Waldek, and Sister Mabel Walther.

MR. KENNETH HEUERMANN was ordained in St. John's Church, Merrick, on July 25. He has been called as assistant pastor for Parkside Church, Buffalo.

St. John's Church, Lynbrook, broke ground for its new church on June 20. Dr. C. S. Kirkegaard is pastor.

European Theologians Speak At Gettysburg Conference

"To be a Christian means to be a Christ in the world. The church is a workshop of the Holy Spirit where faith is translated into good works." Dr. Ernst Kinder, professor in the theological faculty at the University of Munich, Germany, made this statement in a lecture on "Hope and Love" at regional theological conference at Gettysburg Seminary July 7-9.

More than 300 attended the lectures and discussions presented by seven church leaders. Other speakers were: Dr. Volkmar Herntrich, professor of the theological faculty at Hamburg, Germany; Dr. Harold H. Ditmanson, St. Olaf College, Northfield, Minn.; Dr. Vilmos Vajta, director of the Theology Department, Lutheran World Federation, Geneva, Switzerland.

Also, Dr. George Forell, Gustavus Adolphus College, St. Peter, Minn.; Dr. Regin Prenter, University of Aarhus, Denmark; and Dr. Carl Rasmussen, Gettysburg Theological Seminary.

THE CONFERENCE was the second of a

DEACONESSES get together. Twenty-three deaconess students of the American Lutheran Church, Augustana Church, and United Lutheran Church united last month in a two-week seminar at the Baltimore Deaconess School. It was the first time students of the three churches had shared in a training program, planned by Lutheran Deaconess Conference

series of eight being held throughout the United States during the summer. More than 30 leading Lutheran churchmen from Europe and America will discuss the theme of the Assembly of the World Council of Churches at Evanston, Aug. 15-31—"Christ —the Hope of the World."

The Rev. Charles P. Carroll of the National Lutheran Council is in charge of the conferences. The committee on arrangements for the Gettysburg conference wa composed of the presidents of three synod —Dr. J. Frank Fife, Maryland; Dr. Dwigh F. Putman, Central Pennsylvania; and Di Charles M. Cooper, Ministerium of Penn sylvania. Registrants from 12 states wer housed in the Gettysburg College and Semi nary dormitories. —LLOYD KELLER

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Up in the Air

PITTSBURGH—Residents of the McKees port area are receiving warning against si in "high places." From an altitude of 1,00 feet, the Rev. Kirk Wetzel, with loudspeak ers on his light plane, broadcasts hymns passages from the Scriptures, and warnin against sin. He broadcasts from his "pulpit in the cockpit each day about supper time ending with a commercial for his talk a some local church.

Mr. Wetzel was a former test pilot for a aircraft company, but became a ministe about four years ago. This minister may b alerting the spirit, says the police chief o McKeesport, but he is disturbing the peace

ROCKY MOUNTAIN

Plane Hangar Site Is Given To Mission

By OLIVER F. WEAVER

DENVER—When a mission congregatio was organized in the northeast part of Al buquerque, New Mexico, Pastor Donald C Simonton started searching for a permanen site for a church building. The congrega tion had been meeting in a borrowed church

Finally Pastor Simonton found an unuse plane hangar, which the owner said woul have to be demolished due to city restric tions. The owner decided to give the site to the congregation if they would remove the hangar. It was discovered that the stee girders would bring enough money to pa the contractors for this work.

A temporary chapel, constructed by th men of the church, was dedicated June 27 Pastor Simonton was officially installed July 25 by Synod President John F. Futchs.

DR. T. BENTON PEERY, former pastor o

St. Paul's Church, Wichita, Kansas, was guest preacher July 11 at the YMCA Church of the Rockies, Estes Park, Colo. Dr. Peery was also the June speaker at Estes Park Lutheran Church, under the auspices of the American Lutheran Church Brotherhoods of Colorado.

The Rev. J. Benner Weaver was installed July 11 as senior pastor of Messiah Church, Denver, by the Rev. John F. Futchs, synod president. Following the service a reception was held for Pastor Weaver and his wife. Pastor Weaver was called from Holy Trinity Church, Inglewood, Calif., as successor to Dr. Lyle Burns.

A PREACHING MISSION will be held at Grace Church, Casper, Wyo., Oct. 3-7. The Rev. Harvey Clark, pastor of St. Paul's Church, Grand Island, Nebr., will be the guest missioner. The Rev. Theodore F. Moehring is pastor.

Holy Cross Church, Wheat Ridge, Colo., is sponsoring Sunday evening services in Ebenezer Chapel, Evergreen, a mountain town 30 miles west of Denver. Plans for construction of a new unit at Holy Cross Church are near completion.

The ULC Board of Parish Education held its first conference west of the Mississippi June 17, 18, in St. Paul's Church, Denver. Attendants were from California, Colorado, Kansas, Nebraska, Oregon, Washington, and Wyoming. Speakers were Dr. S. White Rhyne, the board's executive secretary, Dr. Arthur H. Getz, and the Rev. Harner Middleswarth. It was voted to hold next year's conference June 7 and 8 at the same place.

Two Fulbright scholarships were awarded members of Messiah Church, Denver. One goes to Philip Hefner, a graduate of Midland College, for a year's study in Germany and a course in theology at Tubingen University. Mr. Hefner has been a supply preacher for synod churches. The other is a renewal of the scholarship granted Robert Doremus last year. He is working for a doctorate in science at Trinity College, Cambridge.

AND SO FORTH—Dr. Frances Dysinger, staff secretary of the ULC Women's Missionary Society, and the Rev. J. William Wahl, enlistment secretary of the Parish Education Board, recently completed tours

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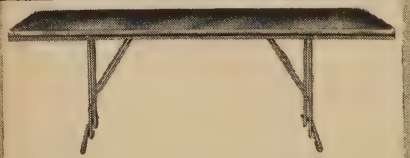
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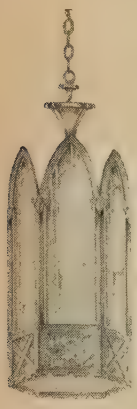
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St. Timothy's Church, Albuquerque, th Rev. Robert E. Grefe pastor, is building new parish hall . . . St. Paul's Church Denver, Dr. Elmer W. Harner pastor, i sponsoring a mission at Boise, Idaho through the Board of American Missions The Rev. H. Edward Hamme is missio pastor . . . Gloria Dei Church, Denver, i experimenting with a daily vacation schoo during this month. The Rev. Charles A Davis is pastor.

The Rev. Dale Hultgren, graduate o Chicago Seminary, has accepted a call from the Board of American Missions to develop a mission in a suburban area of El Paso Texas . . . The Rev. William S. Avery ha resigned as pastor of Trinity Church, Boul der, Colo., effective Sept. 1, to become head of the English Department at Suomi College Hancock, Mich.

CHANGES OF PASTORATE

ILLINOIS

HABIG, ERNEST E. From St. Paul's Church, Akron, Ohio. To Holy Trinity Church, Chicago.

LOGES, RALPH G. From St. John's Church, Lakeville, Mo. To Salem Church, Mendon.

IOWA

ECKLUND, STANLEY. To St. Paul's Church, Davenport, assistant pastor.

KRUGER, HAROLD. To Central Church, Mason City.

MARYLAND

PRIGGE, DONALD W. From Mt. Tabor Church, Syracuse, N. Y. To Church of the Reformation, Washington, D. C., associate pastor.

MICHIGAN

AVERY, WILLIAM S. From Trinity Church, Boulder, Colo. To faculty of Suomi College and Theological Seminary, Hancock.

MINISTERIUM OF PENNSYLVANIA

BORGER, CARL A. From Trinity Church, Lansford. To Zion-Lehigh Church, Alburtis. 21 Main St.

CHARTRON, FRED. To St. John's Church, Auburn.

GERNERT, HERBERT F. To St. Paul's Church, Raubsville.

GOOD, LEONARD E. From Nuremberg parish. To St. John's Church, Spinnerstown.

HARNER, J. WILSON. From Grace Church, Reading. To Upper Dublin Church, Ambler. 1006 E. Butler Pike.

KERESTES, MATTHEW J. From Rothsville parish. To St. Simeon's Church, Philadelphia.

LAUDENSLAGER, WILBUR M. From navy chaplaincy. To chaplain of Drexel-Lankenau institutions. (Sept. 1)

SATHMARY, JULIUS. From First Hungarian Church, New Brunswick, N. J. To St. John's Church, Mohnton. 33 S. Church St.

SCHIEBEL, ROBERT C. From Trinity Church, Arendtsville, and Flohrs Church, McKnightstown. To Fogelsville parish.

SCHLACK, THEODORE. From Christ Church, York, assistant pastor. To Devon, mission developer.

WEBER, EMIL W. From Trinity Church, Pottsville. Retirement. (Sept. 1)

NEW JERSEY

CLARE, R. DONALD. From Holy Trinity Church, Leonia. To Grace Church, Bayonne.

STEFFY, C. WILFRED. From Grace Church, Phillipsburg. To St. Bartholomew's Church, Trenton.

NORTH CAROLINA

HALL, WILLIAM. From chaplaincy. To Organ Church, Salisbury.

PACIFIC SOUTHWEST

KNISELEY, KARL E. From Trinity Church, Latrobe, Pa. To First Church, Glendale, Calif. (Sept. 1)

LORIMER, HAROLD. To St. John's Church, Gardena, Calif.

TAMBERT, CARL V. From First Church, Glendale, Calif. To president of Pacific Southwest Synod.

TEXAS

SCHNEIDER, CARL F. From Lafayette, La. To Faith Church, San Antonio. 1031 Theo Ave.

DECEASED

Lydia Maria Meyer

Mrs. Lydia Maria Meyer, the wife of Pastor Emil Meyer, died June 15 in Oakland, Calif. She was born in 1868, near Grand Lodge, Michigan, and was trained as a nurse in St. Mark's Hospital, Grand Rapids, Mich. She was married to the Rev. Mr. Meyer in 1892, and for more than 50 years was active in church work. With her husband, she served in parishes in Michigan, Ohio, Oregon, and in San Francisco, Sacramento, and San Jose, California.

She is survived by her husband; two daughters, Mrs. William J. Gardner of Piedmont, and Mrs. Harry J. Sears of Portland, Ore., and a son, Luther Meyer of Oakland.

Two sisters, Dr. Ida Conklin, Battle Creek, Mich., Mrs. Rose Lunn, Chicago, and a brother, Jonathan Maier, also survive.

Funeral services were in Oakland and Bethany Church, San Jose, the Rev. George R. Flora officiating. Committal was at Oak Hill Mausoleum, San Jose.

Rev. Charles A. Shilke

The Rev. Charles A. Shilke, 67, former pastor of Trinity Church, Greencastle, Pa., died June 8 after a prolonged illness. He resided at Columbia, Pa., since his retirement last December.

Born in Lineboro, Md., in 1886, Mr. Shilke was graduated from Gettysburg College and Theological Seminary. Following his ordination in 1915, he served pastorates at Utica, Md.; Oakland, Md.; Bakersville, Pa.; and Greencastle. He served on the Board of the Tressler Home, the Examining Board of the Central Pennsylvania Synod, and was former vice president of the West Virginia Synod.

Surviving are his wife, the former Mary Harm, a son, Charles H., a sister and two brothers.

Funeral service was held June 12 at St. John's Church, Columbia. Central Pennsylvania Synod President Dwight F. Putman officiated. He was assisted by the Rev. Charles C. Schlitzer and the Rev. Bradley T. Gaver.

IN CONCLUSION . . . . . .

DON'T FORGET, when reports of the World Council of Churches assembly appear in your newspaper, that a newswriter's job is to report dramatic and unusual events. If a pro-Communist bishop makes a 5-minute speech attacking American democracy, it will get more newspaper space than a dozen speeches explaining why Christians don't approve of sin.

It now seems certain that a few pro-Communist churchmen will be permitted to come to the Evanston assembly. There won't be many, and they probably won't talk much. But what they say will be played up beyond its true value.

It is desirable that delegates from churches of the Red nations should come to the assembly, for the churches must struggle to keep from being separated by the Iron Curtain. In Communist countries the only men who are permitted to hold positions of leadership in the churches are those willing to give active support to the Communist program.

WE HAVE NO REASON to doubt the sincere Christian faith of these men. But we consider them deluded in the reasons they give for supporting their Red governments. Communism will eventually conquer the world, they say. They are pioneers working out the way for churches to survive under communism.

Bishop Lajos Veto said at the Hannover assembly in 1952 that the Hungarian churches are "already now successfully tackling those problems which sooner or later will face all churches on this earth, particularly when the old obsolete form of social organization will be superseded by the society of the future."

Perhaps if you have Communist doctrine preached at you year after year, you can come to believe such a statemen We in the free world don't believe tha all churches on this earth will be com pelled to come to terms with Moscow Communism contains within itself th poisons which will destroy it if non Communist nations can keep their pa tience, strength, and hope. If communism does conquer the world, there will b no churches left.

We disagree completely with these me from eastern Europe about their friendl attitude toward their Red rulers. But w can easily understand why they lull them selves with comforting explanations.

ONE COMMUNIST collaborator ex pected at Evanston, Professor Josep Hromadka, is more difficult to under stand than the others. He freely chos to put himself in the peculiar situatio where he is now. As a strong anti-Nazi he and his family had to leave Czecho slovakia when Hitler's troops arrived i 1939. He lived in the United States unti 1947, was a popular lecturer at Prince ton Seminary, and could have staye here the rest of his life.

But he went home and became the chief Protestant leader in waving the Re flag in eastern Europe. He sees clearly all the faults in the western democracies but never speaks of the inhuman crimes of the police states. "The path of my faith and the path of the communistic activity intersect one another, but they are not identical," he says.

He will probably have opportunity to explain his ideas here next month, but I suspect he will not be successful in convincing anybody. Maybe, in a land of freedom of speech and respect for civil rights, he won't even be able to convince himself. —ELSON RUFF

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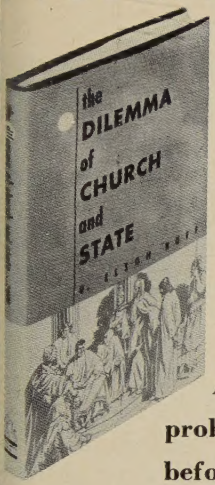

G. ELSON RUFF

Editor of The LUTHERAN

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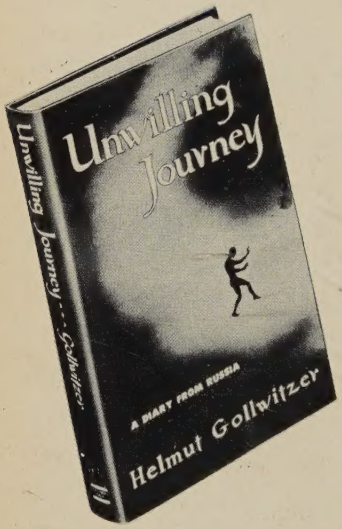

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An unusual book, TWO WOMEN AND A WAR describes the events of World War II from the point of view of two German women witnessing the slow defeat of their homeland. Their diaries, published here under one cover, provide an insight into the courage it takes to cling to Christian values in the face of propaganda and persecution.

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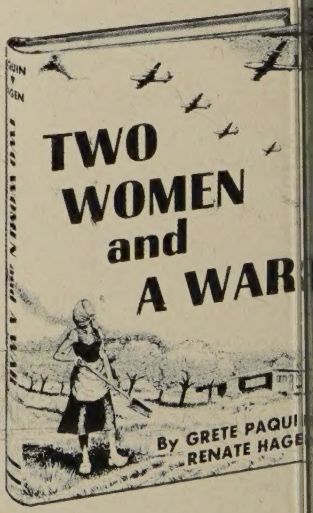
Brooks Atkinson, Pulitzer Prize winning journalist, in a letter to Frau Paquin: "I had not realized that any Germans went through the last war with attitudes so much like my own . . . a feeling of uselessness about war and a gratefulness to nature for ignoring so much human insanity. Your record of war from the German point of view is un[illegible]thing I have read."



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